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THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home. Every
Church on the Honor Roll. Is Yours There?

THE HONOR ROLL.

Relative positions in the Honor Roll percentage column are about unchanged this month, although four churches have been added to the Roll, having secured an average of one subscription (or better) to every five communicants. Arkansas made the most notable gain, strengthening her hold on fourth place by advancing from 110 to 118 and coming close up under West Virginia's 122 and Missouri's 123. One more church on the Honor Roll for Arkansas would put her in the second place, provided West Virginia and Missouri remain stationary. Now, Arkansas, is your chance, if those two states will remain quiet through August. South Carolina put on one church and advanced from 101 to 104, remaining in the fifth position. North Carolina put on one and advanced from 91 to 93, remaining in sixth position. Georgia, in the twelfth position, advanced from 52 to 56.

The churches causing the above advances for their respective states, by getting on the Honor Roll, are as follows: *Lewisville, Ark.; Mayesville, S. C.; Midway, N. C.* and *Sylvester, Ga.*

Jack takes great delight in presenting here a picture of the Junior Mission Band, of the Madison, Tenn., Presbyterian Church. Some of the members do not appear in this view, but here are eight of the girls with their leader, Miss Rosser, and they are exhibiting their missionary album which they won while putting their church on THE SURVEY'S

Honor Roll. The album is a source of great interest to them, as they fill it up with the Missionary pictures. Jack wonders if there are not fifteen other Tennessee churches, each with a society like the Madison Mission Band, which could be put on the Honor Roll. Do you know what would happen? It would make Tennessee's percentage 136, instead of 61, and put that state at the top—even above Florida's 135!



The Madison Mission Band. Left to right, standing: Anna Cotten, Martha Lanier, Miss Ray Rosser, Louise Sarver, Lily Boyd, Marguerite Martin. Sitting: Catharine Cotten, Marian Anderson and Viola Stargel.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR,
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PRESENT-DAY PROBLEMS AND THE CRISIS.

At the meeting of the Federal Council of Churches in Washington, D. C., during May, 1917, perhaps the wisest utterance of any speaker was the timely caution of Mrs. Edith H. Allen, of New York, which has since been endorsed by the Council of Women for Home Missions, and officially sent forth, with other recommendations, to the Missionary Societies of the constituent churches

"That, as the work of Home Missions is one of the greatest patriotic assets of the Country, and in view of the irreparable loss that would ensue if the Boards turned aside from the work to which they are committed, the Council urges missionary societies, while taking a full part in promoting Red Cross activities in their localities, not to divert gifts and work of their missionary societies to other purposes."

The complex state of Society, the changing condition of communities, the expanding character of Home Mission work, and the pressing claims of human need, have all conspired to provoke new and perplexing problems, calculated to embarrass the Church already staggering under the burden of overmastering responsibility.

During recent years the Church has been contending with the commercial spirit, with worldliness, and the increasing number of the unsaved in its midst. Before it could fully adjust itself to these demands, a new situation arises by reason of the world war into which our country is unavoidably drawn. The calls of patriotism, the appeals for Belgian relief funds, the Red Cross Society, etc., are clamoring for recognition, and straining the resources and activities of Christian people. If ever there were a clarion call to the Church to be true to her spiritual mission, now is the time, in this awful crisis which grips the world.

While under moral obligation to respond to every worthy call in behalf of suffering humanity, is there not danger of diverting the energies of the Church and missionary

organizations into unwarranted channels?

Patriotism is an appeal to loyalty in behalf of human governments, but it must not absorb the energies of the Church in such way as to interfere with loyalty to the divine government.

In view of the world's need and suffering, we must respond also to the claims of humanity, but not as a substitute for spiritual ministrations to higher claims.

Is there not also grave danger of relaxing our efforts in the spiritual realm, while relieving human wretchedness? Incomplete enterprises and half-finished institutions, made to stand aside, will be in grave danger of collapsing, and the Church lose its costly investments in behalf of the Kingdom of Christ. By-products of Christianity defeat their purpose if they obscure and endanger the spiritual mission of the Church.

Is it any wonder that the Permanent Committee of Systematic Benevolence recommended, and the General Assembly for two years in succession has emphasized this danger in no uncertain terms?

"In view of the incessant demands made on the liberality of our people by all kinds of social, humanitarian, philanthropic, and independent enterprises, to the great detriment of our regular causes of benevolence, we recommend that the General Assembly express its judgment that the objects approved by our Church courts are of prime importance, and that the paramount and pressing obligation of the members of the Church is to support them to the extent of their fullest needs."

In meeting these humanitarian and benevolent appeals to the sympathy and support of the Church, she must be no "slacker" in her own spiritual sphere. Not a missionary must be recalled from China or Africa. Not a worker in mountain cove or on Western plain must suffer. Is it not rather a time for the Church to arouse herself for the supreme test of her efficiency and the fulfillment of her divine mission?

A PRAYER FOR OUR TIMES.

Thou, whose deep ways are in the sea,
Whose footsteps are not known,
Tonight a world that turned from Thee
Is waiting—at Thy Throne.

The towering Babels that we raised
Where scoffing sophists brawl,
The little Antichrists we praised—
The night is on them all.

The fool hath said * * The fool hath said—
And we, who deemed him wise,
We who believed that Thou wast dead,
How should we seek Thine eyes?

How should we seek to Thee for power
Who scorned Thee yesterday?
How should we kneel in this dread hour?
"Lord, teach us how to pray!"

Grant us the single heart once more
That mocks no sacred thing;
The Sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep, unspoken prayer;
For, while our souls in darkness dwell,
We know that Thou art there.

—*Alfred Noyes in London Daily Mail.*

OUR NEED OF PETER'S VISION.

REV. FRED W. GRAY.

We have this vision in part, but like Peter, we are "doubting." God hath gathered, as in a great sheet, peoples from the four corners of the earth, letting them down at our very doors. Instead of accepting the opportunity, we are driving it away by our unkind treatment of these thousands of "strangers in our midst," saying with Peter of old, "unclean." This is true of church people even, and some active ones at that.

While there are noble exceptions, the hostile attitude is the rule, and the word "foreigner" is spoken with a sneer. If that were all, we would be no worse than the Greeks who called all other peoples "Barbarians," or the Jews to whom all other races were "Gentiles." But America has multiplied her terms of hate, as if to show in this way her greater dislike for others.

One day a group of people was asked to mention the terms used to express hatred for foreigners, when one man replied that he could give a long list but "they could not be published." This is true, but there are some names that can be printed.

The term "Tallies," an attempt to shorten "Italians," is used as a term of contempt, and in some places is applied to all foreigners. Italians are sometimes called "Spaghetti," as are also Greeks. "Wops," or

"Whops," is another term used for Italians and all foreigners, though in some places for Russians only. "Hunks," or "Honks," are Hungarians; "Bo-Honks" are from Bosnia. These and other terms are also used in place of, or as, profanity. The American boy, angry with his playmate, calls him "Tallie," "Honk," etc., instead of using a regular "cuss" word.

Even where there is a half-hearted effort to reach the foreigners, the Americans frequently hinder it by their treatment of those who attend Church and Sunday School.

One day the minister asked to teach the Girls' Class in Sunday School, found that two girls about 10 and 12 years of age, sitting away off in the end of the pew, answered more questions than all the other dozen or more. Afterward it was learned that these two were "Hunks from on the hill." Here were two of these despised folk, whose mother could not read English, better acquainted with the lesson than the daughter of the Superintendent of the Sunday School.

Sometime after this, the older of these two girls told the minister that her mother wanted to see him that afternoon, and on arrival he found that they wished the baby baptized. Through this girl as interpreter, the mother made a number of excuses for not wanting to bring baby to church, finally giving the real reason, "Merican make fun."

Here was a Christian woman, though a foreigner, who could not do her Christian duty in a Christian land, because of the un-Christlike attitude of professed Christians.

The little girl was asked if the "Merican" children made fun of her in the public school. She made no reply, but it could be seen from the quiver of the lips and the gathering tears, that a tender spot had been touched, a spot made sore by the almost



After Dinner at the Bunk House.

universal aloofness, gibes and epithets of American children. It was learned, afterward that the leaders in this petty persecution were the children of the Superintendent of the Sunday School where the children attended.

An incident that occurred at the "Diamond Jubilee Celebration" of the organization of Greenbrier Presbytery shows how utterly unfounded is this prejudice against foreigners.

As a part of the public service on Home Mission Night, a number of children and older people presented a Congress of Nations. Before the service, the girls and teachers at the Seminary, inquiring what was of interest that night, were told of the Congress of Nations. At once there was a chorus of "Oh's" and "Where are they?" Their informant had to smile in their faces, as he replied, "They took supper with you just now." "That tai nice lady and the

little children?" "Yes," he answered. Here were cultured American women who could not tell by observation, "Tallies," "Honks," "Wops," or "Bo-Honks" from Americans; and that night they heard these foreigners recite Acts 10: 19-20, "While Peter thought on the vision, the Spirit said unto him, 'Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.'" And Acts 10: 34-35: "Then Peter opened his mouth, and said, 'Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.'" "Surely such messages from God's Word, brought to us by these peoples whom we have considered "unclean," will open our eyes to see the vision and impel us to put away the "doubting," and go to them with the message of salvation.

Alderson, W. Va.

WELFARE WORK A BUSINESS ASSET.

MR. RALPH R. SILVER.

Many a boy knows how much easier it is to fill his neighbor's woodbox than his mother's. He will tell you with all sincerity that the old box behind mother's cook stove is twice the size of Mrs. Jones'. But you know it isn't, and some day, perhaps, the boy will, too. But why does he think so now?

The answer to that question has been worked out by a manufacturing concern in Birmingham, Ala., and applied to its business. This concern, The American Cast Iron Pipe Company, employs some 1,200 men, and its success is attributed largely to the relations which exist between its management and men. It has become recognized as one of the leading industries of the country in the promotion of the so-called industrial welfare work, and appropriates annually for this purpose many thousands of dollars, proceeding on the theory that while a man may "put away childish things," he changes in many characteristics not a whit from the boy who filled his mother's woodbox. Its management explains that theory somewhat like this:

The boy's filling of his mother's woodbox is a necessary and compulsory service. He knows today he will have to do it tomorrow, and the next day, and so on ad infinitum. It is a regular performance, and his mother, a busy woman, seldom if ever thanks him for it. She takes it as a matter of course. However, when that boy fills Mrs. Jones' woodbox he does it through the magnanimity of his heart and not through necessity. It is an unusual performance, therefore Mrs. Jones thanks him profusely, perhaps she gives him a cookie. He prefers to fill

her box, because he receives visible commendation and appreciation. Do you wonder that he thinks his neighbor's woodbox smaller than his mother's?

Applied to industry, what does this mean? It means the difference between doing a job by reason only of sheer necessity or, in addition, anticipation of expressed appreciation and commendation. It means that the Alpha and Omega of a man's labor is not his pay envelope. You may call it welfare work if you please; but it means that man is a social animal; that you can not treat him like a mule or a machine, just because he happens to be doing manual labor; that he expects and deserves something else on Saturday night than his wages!

At least, such is the way the theory has been applied by the officials of the American Cast Iron Pipe Company. They believe that their greatest business asset is their



Apprentice Boys' Class in Mechanical Drawing.



The Up-to-date Operating Room.

employees. They consider an employee's wages merely the *necessary thing* that enables him to work for them. How well he works is another matter—a matter to be determined by showing him in other ways than through his pay envelope that his services are *commended and appreciated*. Particulars as to how this concern is endeavoring to show its appreciation would require much space, so we have explained rather fully its reasons, believing that, of the two, the reasons will be of more interest than the details of the plan without them.

Briefly, the company's activities are as follows:

Brick bathhouse, with steel lockers and shower baths, having separate compartments for white and negro employees, in which in one year, white employees took 25,753 free baths, and negro employees 166,477. A Medical Department, with a modernly equipped operating room, and consultation rooms and dental parlors for both races, presided over by two high class physicians, a dentist, one white and two negro trained nurses. A three-story brick Y. M. C. A. building, with all the usual activities. A field secretary, who spends his time visiting the homes of the negro employees, advising them regarding health, sanitation, hygiene, economy, education, religion and sim-

ilar matters. A white and negro restaurant open day and night, in which food is sold to employees at cost. An athletic field for baseball, football, track teams and similar sports. Free motion picture shows twice weekly for both races. Free gardens for employees. A mutual benefit association, which pays out about \$500 monthly in sick, injured and death benefits to employees. A week's vacation to all employees on full pay. A suggestion box plan, by which any employee can make suggestions on operation of the plant, and receive rewards therefor. A cash bonus on the past year's work of from five to ten per centum of an employee's wages. Financing of modern homes for both white and negro employees. A monthly newspaper devoted to employees' interests. A savings bank. A public library. Free day schools.

Some idea of the extent of this work may be gained from these figures: During twelve months, 600 white and 1,733 negro men, and 564 white boys were in Bible classes, while the Sunday School attendance was 3,754 white and 547 negro. As the men live in various parts of the city and attend different churches, no exact record has been kept by the Y. M. C. A. of the spiritual results of this work, but it is safe to estimate that about 75 church memberships could be traced directly to this influence during the year.

In the educational classes the enrollment was large—1,035 white and 3,537 negro, and 13 were taught to read and write. The socials "for men only," the athletic games, and the picture shows were all patronized by employees, and it is interesting to note that a total of 208,758 meals were served. In the medical and surgical department 21,697 cases were treated.

Mr. John J. Eagan, of Atlanta, is chairman of the Board of Directors; Mr. J. R. McWane, of Birmingham, is president, and Mr. J. F. Kent, of Birmingham, General Manager of the company.

Birmingham, Ala.

REACHING THE SAILOR.

THE Presbyterian Church at Phoebus, Va., is doing good work in a quiet way among the sailors who frequent that important port. It is a work that, if enlarged, could be made fruitful in the saving of a number of souls and the building up of the lives of many young men, especially in these war times, who are away from wholesome home influences.

Mr. J. F. LaCrosse, an elder of the church, in a recent letter wrote:

"As your Committee has again appropriated \$200 to help our church in its work, I think it just to let you know what we are doing. It would have done you good to see our congregation last night. The church was full.

"We have about 1,200 new men at the Fort for training. They come from all parts of the country, and many seem hungry for the Gospel. Some sailors, fine fellows, come to the church when the ships are in Hampton Roads.

We welcome all, and try to do evangelistic work among them.

"Some letters we have received from these men, thanking us for the little break in the monotony of life, are real gems of sincerity.

"I certainly was sorry when my ship left Old Point. I so much enjoyed being at Phoebus church."

"Another ends, 'Please offer a prayer

for a sailor boy at sea. I will never forget the way you all treated me.'

"An officer from a ship, yesterday at the morning service, said: 'We have services aboard ship, you know, but it is nice to go once in awhile where there is red blood in its veins.'

"While we are not doing all we might, we are going forward and there is a future for the Phoebus Presbyterian Church."

INVESTING IN HUMANITY.

THE Carrs are using for playgrounds a fifteen-acre lot in front of their mills, worth perhaps \$40,000, for mill sites. But, instead, they have converted it into a well-kept park devoted to recreation and beauty. The playground outfit cost some \$1,100, and it is the best that money can buy. There is a baseball diamond for the boys, and basketball grounds for the girls.

The other night in Durham we looked upon a beautiful spectacle—some 2,500 happy people, children— young boys and girls, fathers and mothers, all enjoying themselves to the utmost on the playgrounds of the Carr mills. The crowd was impressively well dressed, well set-up, self-respecting and well behaved.

The music of the band in the pavilion, the twinkling electric lights in the trees and shrubbery, the grassy open spaces, the perpetual motion of eager tots and kiddies in the playground enclosures, were altogether a charming introduction to Wonderland.

We found a dear old soul sitting alone with a quiet smile on her face. We stopped to ask her what she was thinking about. "I wasn't thinking,"

she said, "I was just a wonderin' if Heaven would be as purty as this."

She had just moved into this mill group. All her life she had been a mill hand, but never before had she ever found anything beautiful in the world—nothing at least that charmed her senses like this fairyland scene.

These investments in fresh air, exercise and happiness for their operatives, are quite of a sort with the fund, the hospital service, and trained nurses of the Carr mills.

We know of other mill playgrounds in Raleigh and Charlotte, and should be glad to have full accounts of these and any others.—*News Letter, N. C. University.*



Campfire Girls at the Scottdale Mills, Ga.

Love of God and love of country are the two noblest passions in a human heart. And these two unite in home missions.—*Henry Van Dyke.*

STREAKS ON THE HORIZON OF THE COAL FIELDS.

REV. THEO. SMYLIE.

At the very mention of the coal fields of West Virginia, and of McDowell county in particular, folks who have known "these parts" in the past, begin to shake their heads in a doleful, hopeless fashion, much as they do when discussing the community "drunk" or a hopeless "tubercular."

There are other people who have never been in the coal fields. They do not know a coal tippie from a "tipsy" man. If a beehive cokeoven should be mentioned, they would imagine a place made of coke, where bees of the honey variety could toast their



Entrance to Coal Mine.

toes during the cold of winter. Some of these may think that the coal fields are verily an earthly edition of the bottomless pit.

The truth is that McDowell county has been a pretty bad place in the past. Side by side with tales of wonderful development may be told stories of gruesome crimes. The field is not yet a paradise, nor are all the people angels. But on the other side of the fence, it is just as true that all the people are not "poor benighted heathen," and that the county is a much better place in nearly every way than it was a few years ago.

Much coal makes it a marvelously rich county. Money is easily made and quickly spent. Many wealthy people make their homes right out, here in the mountains. Others live "up north" along the "Fifth Avenues;" but their luxurious homes, their

thirty cent gas, their war bonds, are all bought with money that is made in what the negro once dramatically called "the grand old state of McDowell." Wages are high. A man who cannot speak the English language, and whose equipment consists of a pick, a shovel, powder, a lamp, a dinner bucket, a strong back and a willing mind, can make four to seven or more dollars per day shoveling coal.

Social and educational conditions are becoming better all the time. Most of the people came here with the intention of making their "pile" and leaving. But many are now becoming content to make their homes here, and the splendid residences that have been built bear testimony to this fact. The Graded and High Schools are more efficient each year. The best talent is bringing entertainment and education right to the doors of the people. The roads are at present humming with contractors and workmen, who in the next year or so will complete miles of concrete roads, and so draw the world closer. The banishment of John Barleycorn to neighboring states has helped the country more than words can tell.

Religious conditions are better. All the people are not heathen. If they are, they are up-to-date ones, and with the rest of the modern idolators have transferred their affections from the worship of wood and stone to the pursuit of the Golden Eagle and the Silver Dollar. The churches are not overflowing, but there are not as many empty seats as there were five years ago. All the people do not go to Sunday School, but there are those who go today who did not think of it in former years. Not nearly all the people are Christians, and not all the church members are workers, but even here it has been worse. Of course there are still all the evils and problems to which the ordinary county is heir, and besides these there are some that are peculiar to the coal field. But even so, there are many things to encourage. There are unmistakable streaks on the horizon and, while they may not foreshadow the millenium of the coal fields, they are the prophets of an even better day.

Welch, W. Va.

Our Father has committed to Home Missions a great and glorious task, the making real in this great republic a Christian civilization. In His providence the world-task beyond also awaits the demonstration of His saving power in our own national life, for the one thing most needful to make the Gospel of our Lord go conquering throughout the world is the proof that it can save America—the souls and lives of American people and the spirit and purposes of American institutions.—*Baptist Home Board Report, 1916.*

SAFEGUARDING THE CHILDREN IN TIME OF WAR.

REV. A. J. MCKELWAY,

*Secretary for the Southern States, National
Child Labor Committee.*

In the enthusiasm of using all possible forces in the nation for the prosecution of the war with Germany, there have been some sporadic attempts made to lower the



A Little Burden Bearer.

standards already erected for the protection of working children, on the plea that the labor of the children is necessary for their country's welfare.

One of the most dangerous of these bills, introduced by Senator Brown, in the New York Legislature, has just been vetoed by Governor Whitman, while President Wilson and the Secretaries of War, of Navy, and of Labor have all protested against allowing children to work on the plea of war necessities.

The experience of Great Britain on this point is one of the mistakes which it is hoped the United States will avoid making. There are a great many other sacrifices that can be made for the winning of the war, before it is necessary to sacrifice the children. England's experience in the Napoleonic war, in surrendering the children to the factory owners to take the place of men who had gone to the front, has had a disastrous effect upon the physique of the English people, and is noticeable, when factory regiments are now recruited, in the small size of the enlisted men.

Jefferson Davis had a truer vision when, in the darkest days of the Confederacy, men proposed that the age of enlistment should be lowered, he said: "We must not grind the seed corn."

The Federal Child Labor Law will go into effect the first of September. Under that law, no children under sixteen can be employed in mines; nor children under fourteen in factories; nor children under sixteen in factories, who are allowed to work at night, or for more than eight hours a day. The Federal law is based upon the Interstate Commerce Clause of the Constitution, and prohibits the shipment in interstate commerce of goods made by children employed in violation of these prohibitions.

There have been some feeble efforts made in Washington to refuse the appropriation of \$150,000 which was asked for by the Children's Bureau for enforcing the law, and again to postpone the operation of the law until the end of the war with Germany. These efforts have failed, and the law will be enforced. Miss Grace Abbott, of Chicago, a very competent woman, has been put in charge of the law enforcement division.

When the war is over, America will need more than ever citizens of vigorous bodies and well trained minds for her great tasks of both church and state. In the future, by a hearty cooperation on the part of employers of children, by bringing the state laws at least up to the Federal standard, and by the watchfulness of the friends of the children to see that both state and Federal laws are observed, there will be a better chance for the children of the future than many of the grown-ups of today have ever had, and the American democracy will be doubly strengthened through the presence of a trained and well educated electorate.

Washington, D. C.

Child Workers. The tallest worked eight years in a cotton mill.

THE COMMUNITY FAIR AS A RURAL CHURCH BUILDER.

REV. W. S. PATTERSON.

THE rural church too often finds its ranks depleted by a movement of its members into the nearby towns. This moving about is due in part to the spirit of the age. With the rural church it is augmented because of unsatisfactory conditions of living, unattractive homes and needless hardships and deprivations have driven many young people into the towns.

Pineland church, near Madison, Fla., is seeking to remedy these conditions, and as a church is working in a constructive way to make their community life so attractive and profitable that their young people will not want to leave, or have any need to leave in order to better their condition.

The first move was to see that the church property itself was made attractive. The building was neatly painted. Old, dilapidated and uncomfortable pews gave way to comfortable ones. All furnishings for the church

were made neat and attractive. Here the country boy, who may invite his city friend home to spend the weekend, is not ashamed of his church. Driveways were arranged from the building to the road, and trees planted. Each succeeding year will see more work done, and all will reap the benefit.

The next effort was to see that this attractive building and grounds should be of service to the community. All communities need a center for their activities, and some one to guide these activities in right channels. This has been a neglected work in most rural communities. It seems to us that this is a God-given opportunity for the rural church.

With us, as with many other communities, if we are to hold the young people, there is need for better homes and more efficient home makers. To meet this need, the pastor suggested and encouraged the holding of a *church community fair*. It was planned to make it much like a miniature county fair, without the circus or side shows.

Small prizes were offered for the best exhibits of bread, biscuits, pies, cakes, jellies, butter, hams, potatoes, syrup, corn etc. The nature of the exhibits must necessarily be largely determined by the crops grown in the section, and to home products. Exhibits were all arranged and judged between ten and twelve o'clock. The County Farm Demonstrating Agent and the Canning Club Agent were glad to help in this part of the work.

The prize winners were delighted to tell others of their methods of cultivation of crops, or how they made their bread, cakes, etc. Possibilities for larger and more profitable crops were clearly seen. Benefits of good cooking and preparation of foodstuffs were easily emphasized. Exhibitors who failed



Picnic Dinner, Pineland Community Fair.

to win prizes saw their defects, and were eager to find remedies and better methods. Practically every family made an exhibit. Next year we are planning to enlarge the scope to add needlework to the exhibits.

Already other churches in the county are appealing to the pastor of Pineland for assistance in planning similar community fairs for their churches. Business men have encouraged the movement, believing that it is to have a far-reaching effect for good throughout the county.

All that we do we do as a *church*, and in the name of the *church*. Our purpose is to help the people prosper, and as a church we expect to share in that prosperity. As much as we like prosperity, we are forced to admit that prosperity has dangers. Too often in our prosperity we forget the God who has so blessed us.

When the church leads in such movements and keeps a guiding hand upon

them, we believe that a community may become prosperous and yet not suffer in religious activities.

On the day of the fair we have a picnic dinner. After dinner we assemble and have an appropriate program. In this instance, it happened to be the anniversary of the organization of the church. An annual affair of this kind keeps the younger generation alive to the past traditions and future hopes of the congregation.

Already other churches are planning such fairs for the coming year. That which helps the community should be made to help the church. Pineland church expects great benefits from her Community Fair, and would recommend it to other churches who may feel the need of new life. A real Community Fair for the church we believe is a good tonic.

Madison, Fla.

THE TEX.-MEX REFLECTOR.

H HEARTY welcome is extended this latest recruit from the Texas-Mexican Industrial Institute, Kingsville, Tex., to the ranks of our church journalism.

We regret that we are unable to present some of the very interesting articles it contains. This only have we space for: In stating the object of the publication, Lino Delgado says in part:

"It is with much hesitancy that we, the grammar pupils at Tex.-Mex., present to our faculty and friends, our first effort toward a school newspaper. It is full of faults, but we hope in another school year to publish this monthly, and that with each edition we may improve."

Long life and success to *The Tex.-Mex. Reflector!*

Mrs. C. H. Hamilton, of Davidson, N. C., writes as follows:

"I do rejoice that THE SURVEY goes to so many of our homes and I think it is read and enjoyed, too. I can hardly lay mine down until I have read it through. That 'Can You Tell' is a splendid idea,—a pleasant initiative to study and a real help in remembering what we have read."



"Come Unto Me, All Ye That Labor."

SOME PROBLEMS AND SOME SOLUTIONS.

OUT OF BONDAGE.

Friends of true religion are rejoicing in the announcement made in *The Continent* of the enlistment of a recruit in the fight against Mormonism.

"This new worker is Vernon J. Danielson, a Mormon elder, who has broken totally with Mormonism and has dedicated his life to awaken his fellow-citizens to the political and moral menace of that impious cult. Already Mr. Danielson has made a deep impression on the churches of Western Missouri, among which he has been speaking for several weeks."

The young man's disillusionment was gradual, first against the teachings of the faith while a Mormon missionary in Great Britain, and then crystallized by an act of gross injustice to his father on the part of Mormon leaders, which caused his financial ruin.

IS JUDAISM DISINTEGRATING?

Not only is Mohammedanism breaking as a result of the war, but, according to Rev. Mr. Webster, missionary of the United Free Church of Scotland in Budapest, there are

signs also of the break-up of Judaism. A Jewish writer says: "All that goes to comprise Judaism has been battered well-nigh to death by the war." Mr. Webster calls attention to the great migration of Jews from Poland and elsewhere, and says:

"The whole situation is one which Christians cannot view with equanimity, for the matters mentioned, together with the varieties of language spoken by the Jews, the differences in their educational and mental training, in their past political and social environment, their materialistic instincts, the ramifications of their influence on the life of other peoples all indicate an acute problem; but the upheaval, the disintegration, the soul-hunger, the new groupings and new conditions mark also a perfect unique opportunity."

THE LABOR MOVEMENT LOOKING TOWARDS THE CROSS.

Frederick Harrison, the English economist and for fifty years student of his country's social conditions and advocate of the cause of labor, is quoted

as proposing this remedy for the widespread evils of the day:

"By all means try various temporary palliatives. Profit-sharing may be good, as far as it goes, and may be worked. Conciliation has done something, and may do more. The arbitration of public utilities may be useful. New blood in parliament is eminently needful. There are now before it bills and schemes that ought to be tried. But let no workman think that, given the present tone on both sides of this unrest, any legislative, political or economic devices will touch the root of the matter. Nothing will touch it but a new and better spirit in all who work and who organize work—nothing but a new social, moral and religious reformation."

MODEL PRISON IN MINNESOTA.

Minnesota's State prison at Stillwater is the only prison in the United States that is absolutely self-supporting.

It is the only prison that can show ished darkness, and with it the "prison pallor" by flooding cells, corridors and workrooms with light.

Alone among prisons, it compensates the inmates for their work on a scale commensurate with the services rendered.

It is the only prison that has abollarge net profits from operations of industrial plants, and the only one that has had to run part of its plant night and day to meet customers' demands.

It is the only prison in the country that contributes from its revenue to the support of dependent families of the prisoners.—*The Way, Atlanta.*

The Junior Orator's Medal, at Davidson College, 1916, was awarded to W. Y. Sayad, of Urumiah, Persia, in an oratorical contest.

THE SUNDAY NEWSPAPER.

One of the cunning artifices by

which the Sunday newspaper wins its way into Christian homes, is by the publication of church notices. They give one whole page to them. The Christian, no doubt, feels in a very pious frame of mind when he is reading in the Sunday newspaper the page of church notices. It is a sop thrown to conscience. It is a bait held out to ministers even, and many a sucker among them has bitten at it. Papers with Sunday editions are anxious to publish church notices in the Sunday paper, and sometimes even sermons, just on the same principle that the saloon-keeper offers a free lunch to his patrons. The bum who eats the free lunch would be a terrible pervert if he did not also spend some of his money for drink. So the minister who advertises his church services in the Sunday paper would be lacking in courtesy, to say the least of it, if he should condemn the Sunday paper. Thus does the fear of the charge of inconsistency make cowards of us all.—*From "The Vice of the Sunday Paper," by Rev. J. Walter Cobb.*

A CONVICT'S APPRECIATION.

I wish to thank you again for the Bible you sent me, and for the *Outlook* magazine, which I have enjoyed for the past year. You can never know just how much I appreciate your kindness.

"I will write you a little verse as a tribute to you in your noble work. Please accept it as coming from my heart:

"Be not discouraged in thy work,
Go forward still, and do not shirk
Thy task; go on, and do it well;
Sometime, somewhere, itself shall tell
The story of thy consecrated heart,
And how divinely thou hast played
thy part."

WAR PROHIBITION.

A large public mass meeting was held recently in Washington City

in the interest of war prohibition. The meeting was presided over by Miss Anna Gordon, President of the National W. C. T. U., and the list of speakers included not only representatives of many reform agencies, but Senator Myers, of Montana, and Congressman Kelly, of Pennsylvania.

Dr. Clarence True Wilson, General Secretary of the Methodist Board of Temperance, in a statesmanlike address, emphasized the vital relation that the drink problem sustains to the prosecution of the war. He enumerated the requisites to the winning of this war: Money, Labor, Transportation and Food—under this item saying, in part:

"The grain used in the making of liquor in America would feed the entire country for 30 days each year; it would add 11,000,000 loaves of bread to the daily output of our bakeries. That is one reason prices are high.

"The drink trade is a traitor—to Great Britain, for the war would have been over but for its treason there; to Belgium, for its wine cellars brought the Belgian women to shame unspeakable, and its boundless greed destroyed millions of bushels of grain even when Belgium was living on charity and starving at that. It is a traitor in America today—it is pledged to kill any war bill which meddles with drink.

"It is deadly mockery to ask our boys to die for us, until we are willing to go dry for them. Why put all the sacrifice upon the soldier and the sailor?"

Senator Myers, in speaking of the gigantic task that our country has undertaken, and pleading for national prohibition, affirmed that "It would shorten this war by months."

Congressman Kelly said: "The liquor tax was put upon this country in war time. I want to see it taken off in war time. The liquor trade has the skull and crossbones on its flag, and is fighting us from the rear. If the

patriotic people of this country do their duty, Congress will give them a prohibition law in sixty days."

AN IMPORTANT WORD FOR MOTHERS.

The National Children's Bureau, a department of the Department of Labor, is doing splendid service through its bulletins on the conservation of child life. Any mother would do well to write for the series and for list of the Bureau's publications. There are booklets on prenatal care, care of infants, infant mortality, infant welfare work, child labor legislation, maternal mortality, and many other related topics of vital interest to mothers and social workers. For full information as to the free service the Bureau is anxious to render, address the Children's Bureau, United States Department of Labor, Washington, D. C.

"COMMUNITY CENTER SONGS."

We have long been searching for songs to sing at community meetings, which would sound the note of cooperation. We have found them!

The U. S. Bureau of Education, at Washington, D. C., will send you copies of five community center songs, free of charge, if you will write and ask for them.

MOTHERS' PENSIONS.

Every year thousands of men die in the United States, victims to accidents or disease. 80 out of every 100 of these men leave their families unprovided for, and their wives, hampered by lack of training, face the problem of earning a living for their children—and at the same time care for them decently. This situation is humanly impossible. She goes to work, and inevitably they pay the penalty, for from the ranks of these poverty-stricken, neglected children are recruited the "incorrigibles" of the schoolroom and the child criminals

who crowd the juvenile courts.

Judge Porterfield, of the Juvenile Court of Kansas City, found a key to the problem. Instead of giving money to institutions, why not pay the mothers to stay at home and look after these half-orphan children?

The legislature of Missouri, in June, 1911, had the distinction of passing the first mothers' pension act.

Today 28 states have followed her example. While the West leads in this movement, the East is gradually accepting it. The South has one state, Tennessee, that has this kind of legislation.

The amount paid varies from \$6.25 a month to \$15 for the first child. For the support of others the mother receives from \$5 to \$15 additional. The average age limit is fourteen years, though a few run to sixteen, and one even to eighteen years.

Certain requirements are made of the mother. She is required to have references as to character and ability to care for the children properly. The physical condition of the children is likewise noted, and their attendance at church and school.

It was feared that the states would be overwhelmed with appeals, but the number of applicants have not been excessive, and the money generally has been wisely expended. Juvenile court cases show a remarkable decrease, and the necessary apportionments to state institutions have been cut down.

No longer a theory, the value of the mothers' pension act is unquestionable, and no progressive state can afford to be without their contribution to the citizenship of the next generation.

TAKING AWAY THE FREEDOM OF THE CHURCH.

BISHOP W. A. CHANDLER.

The churches of our country are suffering from a multiplied number of parasitic organizations which are sap-

ping their freedom and sucking their funds.

The parasitic bodies emphasize their interdenominational character and prate much about what they call, with misleading pretence of charity and broad-mindedness, "Christian unity." By their very nature they have to assume an interdenominational attitude: for one church would not be enough to satisfy their cravings for power and their lust for funds. Moreover, such an attitude appeals to the support of that class of mistaken minds who dislike all churches, and yet wish to preserve some semblance of devotion to Christianity—the class of men who profess great breadth of view and have no depth of conviction, who mistake vagueness for virtue.

These bodies are thoroughly worldly in their spirit and methods, mimicking "big business" and appropriating its pompous phraseology. They rely on combinations to convert the world rather than upon Christ's power, and the consecration of the saints to His service. They claim that their organizations "save waste" and "conserve energy;" but they make waste, they enfeeble energy. They hold manifold conventions of the most useless and expensive sort, and induce the churches to pay for their junketing journeys. Their offices, secretaries, stenographers, and printers' bills, are even more expensive than their journeys over land and sea, and the funds required for these expenses are drawn from the churches.

They carefully and frequently assert that their functions are only "advisory" to the churches, but this assertion must be taken with many degrees of allowance and considerable qualification.

With respect to some interests, a number of the churches have become mere appanages of these organizations of overloads: the territory in which they may do missionary work, for ex-

ample, is delimited for them, and the mission fields are marked off with corn-row processes.

In the interest of the freedom and sincerity of faith, it is time for the churches to throw off the yoke of these overloads. Otherwise our Christianity will become colorless and characterless. If the process of agglomeration continues much longer, the outcome will be an almost worthless amalgam in the home field, and the reproduction of the same type in the foreign field.

For every purpose of a wise and brotherly cooperation, the churches of our country can deal with one another directly far better than through the mediation of the parasitic organizations which sap their freedom and suck their funds.

THE NEED OF STEADFASTNESS.

The neglect of present duty is poor preparation for the performance of future duty. And yet in our colleges and churches multitudes of people are shirking the tasks of today in their feverish anticipation of the tasks of tomorrow. Students are eager to get away from their college work, and many are rushing into forms of service for which they are not best fitted, and from which they will not be able to release themselves for the work which they ought really to do.

In the Christian Church also we are trying to solve problems in whose solution it is hopeless for us to compete against time, because time alone, and not we, can provide the elements of the solution. The doctrine of "drop it and try something else," which has pervaded modern life and education, is yielding an ample harvest. The wise leaders are talking to us calmly. Let us listen to them, and do our own business better and more sedulously than ever. Until a new task is given us, the greatest contribution that we can make to the Nation is to do our old tasks better than ever before.

In Missions we need to be steady and calm. The enterprise has met greater difficulties than those which it is facing today. It will meet these also. And it will meet

them the more adequately if all missionary workers will quietly go straight forward, dropping no duty that they are doing because a great war with new duties has come. The churches should give not less than in other days. "*Be still and know that I am God.*" The harvest is wider than ever, and the thunder of war must not drive away the reapers.

Dr. Moffatt's translation of the New Testament renders I Peter, 4: 7—"Steady then, keep cool and pray."—*The Missionary Review of the World.*

To this timely editorial, we would add: "In quietness and in confidence shall be your strength."—Isa. 30: 15.

The great popular interest this year in the four hundredth anniversary of Martin Luther's exposure of the errors of their faith has stirred up a vast amount of abuse and slander among Romanists. Nothing is too low or mean to attribute to the great reformer, whether of wrong doctrines or wrong doings, evil leading or evil living. He was a monster of iniquity, according to the things said about him by his enemies. It is strange that so vile a man as they picture him wielded a power unmeasured and permanent not only among his own people, but over the world. Huss, Jerome, Luther, Zwingli, Fare Calvin, and Knox made too profound an impression upon all time and upon all men to have been as black as the enemies of truth have tried to paint them.—*The Presbyterian Journal.*

The real reason why the Romanist Church opposes the reading of the Bible in the public schools is that it is a Protestant Book. It is for that reason that with all their claims that they encourage its reading by the people they really do not favor the people having it. Here and there men among them have advocated this, but the mass of their priests utterly discourage it. Men cannot read the Bible carefully and intelligently, for themselves, without seeing most plainly how it supports all the distinctive principles contended for by those who protest against the doctrine of the church as a source of authority, and against sacramental grace, the efficacy of good works, Mariolatry, purgatory, auricular confession, seven sacraments, the celibacy of the clergy, and the like.—*The Presbyterian Journal.*

COUNTRY CHURCH IN THE SOUTH.

BY VICTOR I. MASTERS, D. D.

Townley & Co., Atlanta, Ga., pp. 223.

The Home Mission Board of the Southern Baptist Convention, through Dr. Masters,

Superintendent of the Publicity Department, has supplied the denomination, during the

past few years, some splendid Home Mission text-books, calculated to stimulate church activity tremendously, if widely circulated and thoroughly studied.

This last product of his facile pen is perhaps the most serviceable and suggestive of all, dealing as it does with the practical and live problem of the Country Church. It is in some respects the best treatment of the subject available. As the majority of country churches in the South are claimed by this denomination, it is largely a Baptist problem, and Dr. Masters freely criticizes his denomination for the undeveloped and untrained character of a large percentage of its membership.

The denominational character of the study should not interfere with its usefulness, for the rural problems, conditions, and remedies, are practically the same for all churches.

Lack of space permits allusion to but two phases of the problem. Over-lapping and over-churching are freely charged by superficial observers, as one hindrance to the growth of the village and country church; but Dr. Masters contends that this is a negligible quantity, except as Northern money is used to compete with Southern churches, which might be employed to better advantage nearer home to meet greater destitution, rather than to promote denominational pride as a National Church.

The other mooted question, whether the Country Church is decaying or progressing, is ordinarily solved by an appeal to one's own individual experience and observation, regardless of the data furnished by expert testimony growing out of carefully conducted rural surveys. An array of statistics furnished by Dr. Masters is most significant:

"For the twenty years from 1896 to 1916, there came into Southern Baptist churches by baptism 2,333,000. During the same period our apparent net increase was 1,156,000. But in 1911, 50,000 Baptists came to us from Southern Illinois, not by baptism, but as new members of our Southern body,

so that the real net increase for the twenty years has been only 1,106,000, or 47.4 per cent. of as many as the entire number we have baptized in twenty years. As the loss by death has been 362,000, or 15.6 per cent., our leakage from the churches by exclusion, etc., has been 865,000, or 37 per cent. of as many as have been received by baptism. For every 100 we have baptized in twenty years, we now have a net gain of 47 members, while 15 have died and 37 have been lost to us by exclusion, by erasure, or by the disappearance of churches. We have lost by leakage at the top, sides, and bottom, nearly two and a half times as many as have died, and more than one-third as many as we have baptized.

"For this 865,000 professed converts who have disappeared from our church rolls, who have been lost to the world, to false faiths, and to other denominations, Southern Baptists must give an account to God and to their own consciences."

The book abounds with such facts as this: "It will be seen that out of 44,300 white Baptist and Methodist churches in the South, 36,500, or 82 per cent., are rural, and 33,000, or 90 per cent. of all the rural churches, are dependent for instruction on once-a-month preaching. Of the rural churches of the two denominations, 29,000, or 80 per cent., are served by absentee pastors.

"The Religious Census of 1906 (page 95), sets forth that the average salary paid white Baptist preachers in the South, outside of cities of more than 25,000, was \$334, while that of the Methodists was \$681, and the Presbyterians \$857."

These are but specimens of an array of facts, statistics, and suggestions calculated to show that Presbyterian pastors and intelligent laymen would be amply repaid for the purchase and perusal of this valuable treatise of a Home Mission problem deserving as wide and careful consideration as it is today receiving throughout the religious world.

REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS, APRIL 1 TO JUNE 30, 1917.

Receipts—	1917	1916	
Churches -----	\$22,356.15	\$16,462.80	
Sabbath Schools -----	1,906.55	2,212.73	
Societies -----	2,552.00	2,376.36	
Miscellaneous -----	12,209.81	9,633.31	
	\$39,024.51	\$30,685.20	
Cost of work three months to June 30 -----			\$51,788.25
Indebtedness March 31 -----			10,000.00
			\$61,788.25
Less total receipts -----			39,024.51
			\$22,763.74

CAN YOU TELL?

- 1—What timely caution has been sent out by the Council of Women for Home Missions?
- 2—Give a present-day application of Acts 10.
- 3—What were some results of "welfare work" in a Birmingham plant?
- 4—How is the Phoebus Presbyterian Church exerting a wide influence?
- 5—How is labor sweetened at the Carrs' Mills?
- 6—Mention some signs of better things in a coal field.
- 7—Would you wish a child of yours to work longer than the maximum hours for children's labor, as recently passed by Congress?
- 8—How may a community fair be made a valuable ally of a country church?
- 9—Give three late facts or incidents on general industrial, social and religious conditions.
- 10—Who gave their labor and life that we might have an English translation of the Bible?
- 11—Of what great event are the Protestant Churches this year celebrating the 400th anniversary?

SENIOR HOME MISSION PROGRAM FOR AUGUST, 1917.

Prepared by MISS BARBARA E. LAMBIN.

*"It floateth like a banner,
Before God's hosts unfurled;
It shineth like a beacon
Above the darkling world.*

*"It is the chart and compass
That o'er life's surging sea
Mid mists and rocks and quicksands
Still guides, O Christ, to Thee."*

1. Hymn—"All Hail the Power."
2. Recite in Concert the Apostles' Creed.
3. Prayer—For loyalty to Christ and His Kingdom.

LOOK UP—BACK—OUT—IN—INWARD.

4. The Uplook—Col. 3: 1-15.
5. The Backlook—The Cost of Our Religious Freedom.
6. The Outlook—Present Day Needs and Problems.
7. The Inlook—Meeting Present Day Needs and Problems.
8. Recitation—"A Prayer for Our Times."
9. An Inward-look—"How We May Help."
10. Hymn—"O Word of God Incarnate."
11. Prayer—For earnest waiting upon God in these days of confusion and anxiety and opportunity; and that we may be faithful servants of Christ.

NOTES:

5, 6—See Junior Department and Reformation literature.

7, 8—See articles in the current number, or send 10 cents to the Home Mission Com-

mittee, 1522 Hurt Building, Atlanta, Ga., for additional leaflet literature.

9—Short personal opinions of ways we may cooperate with our Church in meeting the religious needs of our times.



Getting Ready for the August Meeting.

An additional number might be a Forward-look by some enthusiastic member with a vision of what might be accomplished by a praying, giving, working Church—a thoroughly consecrated Church.



THE MORNING STAR OF THE REFORMATION.

COME with me back to a dull, warm day in May, more than five hundred years ago (1378) into the great hall of the Black Friars Monastery, London, amid purple robes and gowns of satin and damask, of monks and abbots, of bishops and doctors of the Church, gathered for the trial of John Wycliffe, the parish priest of Lutterworth.

The great hall, crowded to its heavy oaken doors, shows the interest in the trial, and all eyes are fixed on the pale, stern old man who stands, quite alone, silently facing his judges.

Suddenly there is a quick cry of terror. A strange rumbling sound fills the air, and the walls of the judgment hall are trembling to their base—the Monastery and the city of London are being shaken by an earthquake! Friar and prelate grow pale with superstitious awe. Twice already has the arraignment of Wycliffe been strangely interrupted. Are the elements in league with this enemy of the Church? "Shall they give up the trial?"

"No!" thunders Archbishop Courtenay, rising in his place, "we will not give up the trial. As there are in the bowels of the earth noxious vapours which only by a violent earthquake can be purged away, so are there evils brought by such men upon this land, which only by a very earthquake can ever be removed. Let the trial go forward!"

The result of the Blackfriars' Synod

was that, after three days' deliberation, Wycliffe's teaching was condemned, and at a later meeting he was excommunicated. He returned to his quiet parsonage at Lutterworth—for his enemies dared not yet proceed to extremities—and there, with his pile of old Latin manuscripts and commentaries, he labored on at the great work of his life, till the whole Bible was translated into the "modern tongue," and England received for the first time in her history a complete version of the Scriptures in the language of the people.

Forty years after, the old Reformer's bones were dug up and burnt by his enemies, and the ashes flung into the river Swift, which "runneth hard by his Church." And so, in the often-quoted words of old Fuller, "as the Swift bare them into the Severn, and the Severn into the narrow seas, and they again into the ocean, thus the ashes of Wycliffe is an emblem of his doctrine, which is now dispersed over all the world."

THE BIBLE FOR THE PEOPLE.

A hundred years after the death of Wycliffe, William Tyndale was born. He grew up a thoughtful, studious youth, and at an early age became a distinguished scholar. Like his great contemporary, Luther, and almost at the same time, he read again and again with ever-deepening interest, the won-
love of God to man, as told in



Luther Burning the Pope's Bull at Wittenberg in 1520.

the Bible. He could not keep his treasures to himself. He argued with the priests, and exhorted them to study the Scriptures.

"We had better," said an opponent one day, "be without God's laws than the Pope's." Tyndale rose in indignant wrath. "I defy the Pope," he cried, "and all his laws; and if God spare me, I will one day make the boy that drives the plow in England to know more of Scripture than the Pope does." The fulfillment of this became the object of his life.

Tyndale, having put his hands to the plough, did not look back. He had determined that England should have the Word of God by means of the new invention of printing, and he began the great work. One day there came a hurried message to his lodgings, and half distracted, he rushed to the printer's house, gathered up all the sheets he could lay hands on, and fled from the town. A priest named Cochlaeus had discovered that an English New Testament was actually in the press, and was about to seize it.

With his precious sheets, Tyndale escaped to Worms, in Germany, where

the enthusiasm for Luther and the Reformation was at its height, and there he succeeded in producing the first printed New Testament in English.

But the Light-bringer himself did not live to see the day for which he had prayed and labored, a worn, poverty-stricken exile in a far-away German town. When it came, his heroic life was over—the prison and the stake had done their work. His enemies with false words, had won his confidence, Tyndale was enticed away from his house, seized and hurried to the dungeons of the Castle of Vilvorden.

On Friday, October 6, 1536, he was strangled at the stake and then burnt to ashes, fervently praying with his last words, "Lord, open the King of England's eyes," a prayer which was nearer its answer than the heroic martyr dreamed.

THE KING JAMES VERSION.

A hundred years and more had gone by, and Tyndale's prayer was answered. How his heart would have rejoiced at the sight! A King of England directing an English Bible translation!

Never was such labor and care expended on the English Bible. The revisers were divided into six companies, each of which had a certain portion, and they were given every aid possible.

The result was the production of our splendid Authorized Version, of which all English-speaking people today are so justly proud.

The 19th Century was the century of Bible translation and distribution. In 1800 the world had only fifty translations of the Bible, and now there are over four hundred, most of them made by missionaries. The result is that, while at the beginning of the last century only one-fifth of the human race had the Bible in its own tongue, it is now accessible to seven-tenths. No less than eighty great Bible Societies pour forth Bibles at the rate of over six million a year. From the great British and Foreign Bible Society alone there is issued daily a pile of Bibles and portions of Scripture equal in height to the great Eiffel Tower.



"Wist Ye Not That I Must Be About My Father's Business?"

JUNIOR HOME MISSION PROGRAM FOR AUGUST, 1917.

Prepared by MISS BARBARA E. LAMBDIN.

"Thy Word is a Lamp unto my feet, and a Light unto my path."—Psa. 119: 105.

1. Song—"Jesus Loves Me."
2. Motto Verse in Concert.
3. Prayer—That we may prize and study, and be better followers of the Word of God—that it may be truly to us a lamp unto our feet and a light unto our path.
4. Song—"O Master, Let Me Talk With Thee."
5. Prayer—For all who are holding up the light of the Gospel in this dark world; and that many lives may be saved and souls won through their work; and that we may have a share in the work and the blessing.

REFORMERS AND REFORMING.

4. Song—"In the Cross of Christ I Glory."
5. "The World Before the Reformation."
6. "Our English Bible and How We Got It."
7. Song—"Lamp of Our Feet."
8. "The Little Singer of Eisenach."
9. The Lord Our Helper—Psalm 146.
10. Some Present Day Evils That Need Reforming.
11. Reformers of Our Day.
12. Some things children can do to make Jesus known, and to bring light and happiness to others.

NOTES:

5, 6, 8—See also articles in church papers on the 400th anniversary of the Reformation, Encyclopaedia, or other books.

10, 11—Home Mission Department and other literature.

12—Make this practical, and help the children carry out their suggestions as far as possible. Explain the work of the Assembly's Home Mission Committee as a Light Bringer in our Southern Land.

LITTLE BUILDERS.

WHY, Miss Sarah," said the president of the Junior Missionary Society to the superintendent, "We children couldn't build a church and support a missionary. You just know we couldn't. We are nothing but children." "And," added Mary Stewart, the secretary, "none of us ever have much money—just pennies and nickels and dimes and quarters about Christmas time."

"Let me tell you a story," said Miss Sarah. Every member of the Junior Society was ready to listen, for Miss Sarah always told such beautiful stories.

"In the Pacific Ocean," she said, there was once long ago many broad, empty spaces without any land. The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers nor trees could grow beneath its rays. The seeds that fell from other countries into the water floated by, but there was no soil where they could stop to rest. The

Master saw that if there were only some islands there might be lovely homes for men and animals. 'My little builders can do this,' said He. So He called for the coral insects, and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment. 'We!' they exclaimed, 'we are not bigger than pin heads; we never could build one island, to say nothing of a whole oceanful!' 'If the whales would try, now! A whale's work would amount to something,' said the Astrea.

"'But the whales have their own work to do,' said the Master Builder, 'and if they come down here to make the islands, who will keep the North Pacific free from seaweeds? I do not ask one of you alone to build an island. Think how many there are of you.'

"'But we do not know how to shape the islands,' cried the Madrepora.

"'I will take care of that,' said the Master; 'only see that each one builds one little cell.'

"So the corals divided the work among themselves. Some began to build the middle, and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher, until they came to the top of the water. Then the waves and winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired of bobbing up and down all the way from India and South America, found a nice bed to sleep for a few days. When they felt rested they got up and grew into thorn trees and bushes and cocoa trees. Long vines began to creep across the sand, and sweet flowers blossomed; men and animals came to live there, and little children ran about and



A Chinese Baby Boy "Rigged Up" for Visiting.

played beside the ocean. The islands were named the Friendly Islands, the Caroline Islands, and so on.

"Who would have believed we could do it!" said the little corals when they saw the result. "The whales could not have done it better. And to think it was all done by our making one cell apiece!"

"They felt so proud of their islands that they put a lovely fringe of red, white and pink coral around the edge, and today thousands of people are enjoying the work of these little coral builders."

The president and the secretary

looked at each other, and then at Miss Sarah.

"If all the children would help, I believe we could build more than one church, and support lots of missionaries," said the president.

"I move," said one of the members, "that each one of us build one little cell by doing as much as we possibly can."

"I second the motion," said another.

"Everybody in favor say 'Aye,' and go right to work to build one little cell," said the president.

And that is what every one of them did.—*From Over Sea and Land.*

JUNIOR FOREIGN MISSION PROGRAM FOR AUGUST, 1917.

Arranged by MISS MARGARET McNEILLY.

TOPIC—Medical Missions.

Song—"Bring Them In."

Scripture Reading—Matt. 9: 18, 23-26.

Prayer—For the healing of children in our foreign parish.

Collection Song.

Offering.

Business.

Song—"Precious Jewels."

Recitation—"Little Ma-Me-yah."

Story—"Doctors in Africa."

Story—"Little Jewel."

Song—Selected.

Prayer—Closing with the 23d Psalm in concert.

the place as a hospital ward. Let the leader be dressed as the head nurse, and with one or two members of the Band, dressed as nurses in training, welcome the members of the Band. Prescriptions for right living may be handed to each member. These can be found in Proverbs, and used in the following way: Let the leader ask, "What is the prescription for a bright face?"—Proverbs 15: 13. The child having that reference should answer. The leader can easily make the questions and find the references in answer, for this exercise.

Let one of the members of the Band tell the story of "Little Jewel," like she or he had had the experience.

Make earnest prayer for the healing of the soul as well as the bodies of the children in non-Christian lands.

SUGGESTIONS.

Suppose you have this meeting on the porch or in the summer house. Arrange

Important Notice: Beginning with the January 1918 number, all material used in carrying out this Program will be found in the Survey for the month, and after December 1917 no subscriptions will be received by the Executive Committee of Foreign Missions in Nashville and no programs will be mailed out from their office.

MISSIONARY HYMN.

*"To me remains not place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.*

*"While place we seek or place we shun,
The soul finds happiness in none;
But with our God to guide our way,
'Tis equal joy to go or stay."*



FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—MEDICAL MISSIONS.

WE GIVE the following extract from a letter from Dr. Mary Latimer James, a medical missionary sent out by the Woman's Medical College of Pennsylvania in 1907. The caption of the letter was, "Glimpses of Medical Practice in China:"

GLIMPSES OF MEDICAL PRACTICE IN CHINA.

"When one reaches China for the first time in the middle of July, certain never-to-be-forgotten impressions are at once stamped upon one's mind. The heated, humid air, laden with odors that outdo even the most realistic descriptions: the narrow, unpaved alley-ways, now knee-deep in mud, now parched to a powder and filling the air with clouds of truly germ-laden dust; the wretched throngs of humanity, many of whom are degraded to the work of beasts of burden, but lacking the care generally bestowed on mules and horses; the squalor, the poverty, the misery of bodily suffering that meet the eye on every side, present a picture of need entirely out of proportion with the puny resources at hand for the betterment of such conditions.

"One cannot but dream of campaigns of public hygiene and lay courses of instruction for the ignorant, but willing mothers, not to mention the higher, happier ideals which one longs to instil into such hard, empty lives; yet all the time the same helpless people are

thronging around, clamoring for treatment of their innumerable immediate ills. Everywhere the supply of doctors is utterly inadequate. Though this paper was not intended to be a missionary appeal, I cannot but begin it by presenting the tremendous need that weighs so upon us out here—the need for more doctors of the right sort; doctors who can keep up courage and good temper in the face of all sorts of odds.

"But to return to the subject, let us plunge into the midst of the clinics of about one hundred and fifty patients a day, that I found waiting for me when I arrived in Tientsin that July of 1912. Strange to say, the thing that comes to my mind as I try to recall my first impressions of those clinics is not the medical aspect of the cases, but the 'costume' of the children. Unlike the Africans, these little urchins were not clad even in a necklace and a sweet smile. Their only artificial adornment often consisted in the pink string that was braided into their pigtails. This costume, however, facilitated diagnosis and treatment, for no time had to be lost in inspecting the little bodies covered with sores. Never had I seen so many boils in all my life. The children's scalps were masses of furuncles, which often coalesced, practically undermining the whole scalp with pus. Their bodies were covered with scabies, impetigo, and 'dirt eczema.'

"The women presented milder cases of scabies as a rule. Their specialties were infected hands and breast abscesses, that had been treated in the usual Chinese way, by occluding nature's opening with a gummy piece of black, oleoresinous plaster. Carbuncles also occupied no mean place, so that I soon came to regard those the size of a quarter-dollar as quite an ordinary matter. One day an old lady of about seventy came in with a carbuncle on her back, so huge that I hesitate to give dimensions lest you question my veracity. All I could think of was one of a similar size which I had seen Dr. Gibbon operate upon in the Pennsylvania Hospital. This patient had been a robust man, but I still recall the cheerful way in which he announced the doubtful prognosis of that case. However, my old lady had extra good resistance—doubtless her body had contended before with that breed of germs—and she got well.

"I realize that I have told only the dark side of medical practice in China. But the whole picture is by no means all clouds. We get numerous interesting surgical and medical patients, not to mention a few normal obstetrical cases, and that evens things up. And the Chinese are most grateful patients. One woman, from whom last fall I removed enormous multilocular ovarian cysts that were literally adherent from the ensiform to the very depths of the pelvis, comes to see me so frequently to express her good-will that I almost feel as though she was a part of our establishment now. Another woman, from whom I removed a lipoma of the back of the head—a lipoma bigger than the head itself—sent back from the country a whole wardful of other patients with other ailments. Life is very busy here, but it is hardly futile, and there is enough to keep an army of other workers busy if they will only come."

THEN AND NOW.

The above is a description of Medical Missionary Work as conducted ten years ago. Great changes have occurred within that period. Almost everywhere that doctors have gone in China or Korea hospitals have been built, many of them equipped with the most up-to-date modern facilities. The efficiency and satisfactoriness of the work has been thereby very greatly enhanced.

The present problem, which seems almost an insoluble one, is that of finding medical men with true missionary spirit who will go out to man the hospitals. We now have in our work fifteen hospitals, one in Africa, one in Brazil, five in Korea, and eight in China.

A hospital with one physician is certainly very far short of being adequately equipped, but among all our fifteen hospitals there are only two that have more than one foreign physician except one each, both of whom are at home on sick leave. One year and a half of strenuous effort has resulted in securing only one medical reinforcement to be sent out during the coming summer.

MEDICAL EDUCATION.

This situation emphasizes the urgent need of medical education as a branch of our missionary work, in order that a supply of native physicians may be provided to fill the places for which foreign physicians are not volunteering in adequate numbers to meet the need.

For this purpose we welcome the coming in China of the Medical Board of the Rockefeller Foundation, which is planning the establishment of four great medical schools with all the equipment that unlimited funds can supply, from which both practitioners and teachers of medicine will ultimately be graduated in sufficient numbers to meet the medical needs of the nation, which of course could never be

met by the importation of foreign doctors.

From the beginning this Board has declared its wish to carry on its work in the fullest harmony and sympathy with the work of the missions, and as evidence of its good faith in this declaration all the teachers thus far selected for the Shanghai school are medical missionaries. It also proposes to use the mission hospitals for its *interne* work, and has furnished means for increasing the staff and improving the equipment of several of these hospitals for that purpose. One of the physicians and one of the nurses at the Elizabeth Blake Hospital are being supported by the Board, and an X-ray apparatus costing about \$2500 has been presented by it to our hospital at Kashing.

The teaching at the Rockefeller schools will be given in English, mainly on account of the supposed lack of sufficient medical literature in Chinese to provide for the highest grade of scientific medical training.

On the other hand the missions feel that for some time to come the supply of men capable of taking this training in English will be limited, and that in order to meet immediate needs it will be necessary to conduct some medical schools in which the teaching is given in the vernacular. It is also deemed essential that there should be some medical schools of which the entire control should be in the hands of the missions, for only so can the missions discharge their responsibility of seeing to it that the right emphasis is placed on the religious character of the instruction given in the schools. The East China Missions have therefore united in establishing a medical college in connection with the Shantung University at Tsinanfu, into which has been merged, in part, the Union Medical College formerly conducted at Nanking. Dr. R. T. Shields, who was our representative on the faculty of

the Nanking school, has been transferred to Tsinanfu, and will now be our representative there.

It is gratifying to know that the China Medical Board does not regard this enterprise as in any sense a rival of its proposed schools, but on the contrary as an ally, and has shown its sympathy by a large appropriation for its equipment and support. It is perhaps no exaggeration to say that there has been no greater single philanthropy in the history of the world than one that would bring medical relief rendered in a Christian spirit and a knowledge of the laws of sanitary living to the four hundred millions of China.

THE SITUATION IN KOREA.

As intimated above, the situation in our own work in Korea is deplorable. The very least that could be considered as in any degree adequate would be one foreign physician in charge of each hospital, with one emergency man who could take the place of any one of the men in charge when laid aside by sickness or need of rest. At present we have only three foreign doctors in the ground for the five hospitals. Two others are at home on sick leave, who may or may not regain their health sufficiently to return. There is only one new man under appointment or applying for appointment who will be ready to go out this year.

In view of these facts we would suggest to our missionary societies that they give full space on their programs for a season of prayer that God's Spirit may be poured out on our medical colleges and that the Christian young men in these colleges may be influenced to give their lives to this work. Ordinarily the atmosphere of a medical college is not one in which a missionary spirit is likely to be generated. All the more need is there that the power of prayer, which is the greatest power in the world, should be brought

to bear on this problem. We are satisfied that it is the only power by which the problem can ever be solved.

THE EDUCATIONAL SITUATION IN KOREA.

The missionary educational situation in Korea has been greatly modified for the better by the granting of a charter by the government to the

Chosen Christian College, which permits teaching of the Bible as literature in the curriculum and the conduct of religious exercises for the pupils on the premises outside of the regular teaching hours.

Having made this concession in this instance, we do not see how the government can refuse it to all our mission schools.

A NATIVE CONFERENCE AT MUTOTO.

ALMOST every one has attended a Sunday School or Missionary conference. But think of such a conference being held at Mutoto, Central Africa, where such questions as "How to conduct a School," "The Best Methods of Teaching," etc., were discussed and demonstrations given. There were over two hundred native evangelists, teachers and chiefs present, and there are no railroad or motor cars running into Mutoto, nothing but narrow paths, some leading through dense forests. Some of the men came three and four days' journey. The conference was held for three days. Every problem of the work connected with the evangelist and the out-station was discussed. The natives as well as the missionaries had part in the program.

The closing meeting on Sunday night was the most interesting and inspiring of all. The natives gathered on the lawn in the middle of the Mission Compound. Several fires were kindled, the moon was shining, and here, while they all sat in a somewhat irregular circle, three of the evangelists spoke, each in turn giving the most outstanding incident connected with his work which would show how the Spirit of God was working upon the hearts of the people. Here is the substance of what they said:

The evangelist, Kaphana, told how that he was beaten by the Roman Catholics when he first entered the village

of Kaphinga Kamba, that the chief has burned the chapel by the order of the priest, but today there are three chapels in the village, two evangelists and one teacher, and the people are eager for the Gospel.

Cilolo, the evangelist from the village of Mudinbi, told how the chief and the Roman Catholic element of the village destroyed two chapels, and scattered the sticks which the people had placed upon the ground for seats when they tried to meet in the open air. Today daily services are held in his village, school and catechumen class. The chief himself came to Mutoto to beg for a teacher.

Kubeya Kasala, from the village of Mbua Mutumba, told how the chief allowed a medicine man to enter his village and to carve for him a large wooden idol. Like King Darius of old, the chief set aside a certain day on which all his people should come to worship the image. On that day the chief ordered that all domestic animals, sheep, goats, hogs, and chickens should be kept up and not allowed to run about over the village. The women were ordered to abstain from work of all kinds, not to go to the fields as was their custom, not to carry water, and not to cook food, but all to come and worship the idol. The evangelist and his wife were scolded, threatened and prevailed upon when they refused to follow the chief's instructions, but no harm was done to

them. Today that evangelist is still there and the work is growing. The chief later drove the medicine man from the village, lost his faith in his idols, and so anxious was he for a second evangelist in his village that he stopped one who was passing through his village on his way to another place.

He forced the evangelist to remain with him.

Are not these striking evidences of how the Spirit of God is working upon the hearts of the people of the Congo? And now will you ask, "Is it worth while?"

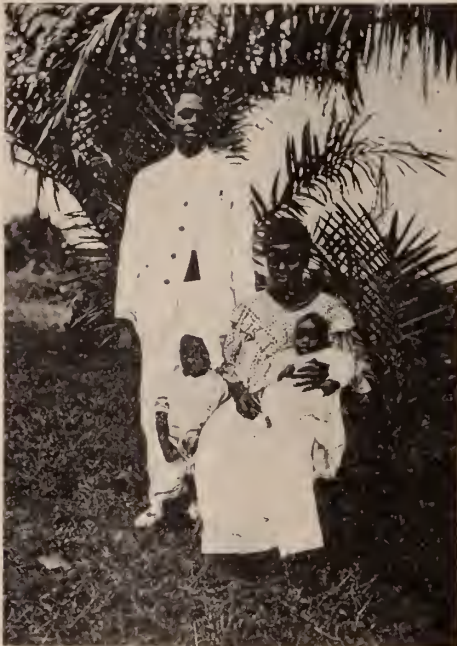
LUSAMBO NEWS ITEMS.

THE saddest little joke on our pretty station, with its hills and river and rugged cliff where the sun sets on the opposite side of the water, is our hospital. It is an open shed about fourteen by fourteen feet, with a tiny mud closet in one corner, where some of the medicines are kept. The rest of the medicines are in my cupboard on the back veranda. And as for the doctor's partner—he is a half-cast carpenter from the coast who planes our breadboards or nails our tables at one end of the shed, while perched on a box at the other end is

the doctor himself handing out advice and medicine, and thronged by sick folks, and superstitious folks who want "kulaba" (to be rubbed with medicine) here and there where there is no sickness, and curious folks who just come to see what the foreign "Nganga Buka" (witch doctor) will do.

Just outside the shed about twenty-five sick folks are soaking ulcered legs in hot water and antiseptic solution—great tropical ulcers, some of them as big as a saucer and an inch deep. Their water bowls are discarded sugar and flour tins and the water is heating at a little bonfire nearby. And then just by the mud closet door stands a bright native elder giving the "cianana" ("no 'count") a kind of Christian Science lotion. Medicine is so scarce here now that only the most needy sick can have the best. There is always a crowd of poor, emaciated, scantily-haired children almost "eaten alive" with intestinal parasites. And now and then there comes a man with leprosy or sleeping sickness or elephantiasis.

Yesterday the wife of the greatest chief of this region was brought in with a broken leg—broken just above the ankle and cut badly in three places. It hurt us to have that suffering body stretched on a rough board and worked with—nothing sterile, nothing convenient. And today when a man with a strangulated hernia—seriously sick for at least two weeks—came for his one chance of life, the doctor groaned for a place to operate and was only held



One Evangelist family; Lukeba, his wife and two children.

back from attempting an operation on our dining-room table by the protests of the other missionaries. He would lose all influence with the natives if his first operated patient died. There

is a little mud house—but that's another story and you shall hear it some other time for it is eight-thirty and soon time all good missionaries were in bed.

THE MAN WITH THE HOLE IN HIS FACE.

I WELL remember the little boy at home in our enlightened land who went to his mother crying because the other boys did not want him to play with them because he was not strong like they were; he only had a club-foot. You have seen, or heard, of how the village hunchback was jeered at and mocked, and often thrown at by the little village children; and the village witch of old days was often pictured as a hunchback or deformed in some other way. You have met people with deformities sometimes, and have edged away with now and then feelings of pity, but mostly disgust and aversion. Maybe you and I have thrown a coin to one of these on a street corner, with a feeling of thankfulness that we were not thus. Even in God's word do we find rules which excluded any that were deformed from the neighborhood. We all know the old Spartan practice of slaying early all the weaklings and deformed ones.

Out here we see very few cases of deformity, because they have all been killed off during infancy by their people; one of the greatest disgraces is to be born a cripple, and those who are not Christians, believe it is a sign of the Great Spirit's displeasure against them, and to appease him, or rather for fear of him, they remove the child.

But, under God's mercy, they don't all get killed. One came to Luebo, and found out that at the hospital he could be made well. He was a finely built young man, with an intelligent, but sad face; his name was "Cianana" (which in Baluba means "good for nothing"). He had what we call a "hairlip." Be-

tween his mouth and his nostrils there was no lip for about an inch wide, only a hole that had at its back the nostrils and the gum, with two very prominent ivory white teeth protruding almost straight forward. On each side of this hole was a piece of thick curled-out lip—the middle third of the upper lip was gone. He was a pitiable sight—an outcast from his people; his name indicated it, his looks betrayed it; his eagerness to let us do anything we wanted to, just so he got well, showed it.

First, we pulled out his big tooth, and then by a simple operation gave him a new lip—like other folks have. He had a heavy ether anaesthesia, but three hours after the operation, when



Girls returning from the Spring.

the nurse came to see how he was, instead of finding him in bed, he was at the door to meet her with a happy "tuasekedila, tuasekedila" (thank you, thank you). He was the most grateful patient I ever saw, and it was a real joy to us, when the next day we could let him see his wound. He had somehow gotten hold of a dirty, cheap, little mirror, and his greatest joy was to study his face. Day by day he and his wondering relatives watched the healing till finally the bandage came off, and we sent him home. He had before come under the influence of the Gospel, but he went away with a new joy, a new look in his face and a new assurance that God loved him. He is carrying this new joy and gladness to over a day's journey away from Luebo, and one case like this has been worth the while to come out here for. His shame, his "Cianana" is taken away from before his people and friends, and they will very likely give him a new name.

Dear friends at home, I am just telling you a simple incident of a simple

operation, yet I can't tell you the never-ending results of this little thing. If it had gone no further than to give him and us joy, it would have been entirely worth while; but it will open the way for the spiritual healing of many. I hope and pray you will see a mental picture of this man with the hole in his face, and then see him a new man, not only physically, but in Christ Jesus. The simple touch of medical skill can open many hearts to the Gospel. We have only one hospital, that at Luebo. At Lusambo, where I am going, there is absolutely nothing. At none of the other stations is there anything, and at the present time we are opening an important new station to the far southeast—far away from any doctor. May God reveal these needs and these untold opportunities to some of his people that have the means, so that speedily, while the doors are open and ere they are shut in our face, the Gospel may be carried for many hundreds of miles into this needy land.

"SOW YE BESIDE ALL WATERS."

SAMUEL R. GAMMON.

LAST Sunday, May 6, was a glad day at Bom Successo. Three persons were received into the communion of the Church, and the conversion of one or more of them is a beautiful illustration of the above text.

Ten years ago, Dr. Allyn was called to see a sufferer some fifteen miles from Lavras. When he had ministered to the diseased body and was leaving the home, he gave some gospel tracts to the members of the family. Knowing it to be Protestant literature, the inmates of the home did not care to read it; but a neighbor, a farmer friend, said he would be glad to have the tracts and carried them to his home. Some time thereafter, our be-

loved physician was again called to the same home, and this time left a New Testament. Again the family was ready to throw it aside when our friend from the neighboring farm asked that he might have the forbidden book also.

"The entrance of the Word giveth light," so the reading of this gospel literature opened the eyes of our farmer, and for ten years his soul drew nearer and nearer to the Sun of Righteousness. Three months ago when I received four persons into the church at Bom Successo, our farmer friend was there and said he wanted to make profession of his faith, and then told me the above story of his conversion. He and several members of his family

had accepted the truth as it is in Christ Jesus, and others were seeking the way.

Last Sunday he confessed his Lord before men, and with him were two kinswomen, a mother of seventy-three years and her daughter of thirty-five. The mother had heard the gospel read at her kinsman's home and her heart opened to the truth even as did the heart of Lydia to things spoken by Paul. I have seldom witnessed a brighter faith or a happier Christian than that aged mother. It was a benediction to be with and talk to her. At her side stood her daughter, a penitent woman "who was a sinner," ready to wash her Saviour's feet with her tears and wipe them with the hairs of her head. An unhappy marriage, domestic strife, separation from an unworthy husband, wandering into forbidden paths, soiled with the stains of sin,—this tells the story of her tragic life. She had come to town hoping for relief under the surgeon's knife, but it was too late, and she must go back home to wait in pain for the sad end. She said to her kinsman, our farmer brother, that she would go back home in sorrow, if she had to go without

bearing witness to her repentance. I had hesitated to receive "the woman who was a sinner," but when I was told of her remark that came evidently from her heart, I remembered the scene in the home of Simon the pharisee (Luke VII., 36-51) and decided she should not go back home in sorrow. That night I preached on the story told in the above passage. Who was I that I should stand between a penitent soul and her confession of her Saviour?

Two weeks hence, I am to preach in the home of our farmer who learned the way from the tracts and the Book left in the sick man's home by the beloved physician. That Sunday will see in the congregation the mother and the daughter, and there will be many other neighbors and relatives gathered to hear the message. May it be with power and in demonstration of the Spirit! There are many such open doors in this great field, and we need workers to enter them. "Whom shall I send, and who will go for us?" our Lord is asking. Who will answer, "Here am I Lord, send me?"

Lavras, May 10, 1917.

AN APPRECIATION.

MRS. F. A. BROWN.

WHEN the sad news came to us at Hsouchoufu, China, of Mr. Grier's death, the teachers and boys of his school asked if they might have charge of the memorial service to him. Perhaps you are thinking a service in charge of Chinese would not be in keeping with our ideas of what a memorial service to one we loved should be, but let me assure you this service was beautiful, and though different from what you in America would have had, yet very impressive and solemn. The church walls were lined with the mourning scrolls of cloth, silk or satin—white with black characters—white is the Chinese

mourning. There were about one hundred and fifty of these scrolls, sent by the Christians, schools, officials and business men, who were friends. I will give you the translations of a few of these scrolls: "He helped relieve the suffering in the famine, he established a school, he gave wisdom and education to the people. For twenty years he was never tired doing such deeds. I said good-bye, and a few months after heard he had left the earth. I looked many thousands of miles across the great sea and my heart was sad—I could not keep back the tears."—*The City Magistrate.*



Cherry Blossoms in the Park at Tokushima.

“In his manhood he crossed the ocean, came to the East and made Hsouchoufu his home. Here he ate all bitterness for the gospel’s sake. Last summer he left by steamer for the West and soon his soul went back to the happiest country of all. We are grateful for his kindness in famine relief.”—*From Chang Hsuin (the famous general.)*

“For more than twenty years he worked in our midst, saving the people and helping in famine relief, but death has taken him from the work. From a land many thousand miles away, the news of his death came, and all our people, old and young, thinking of his kindness, sing the mourning song for him.”—*From Manager of the Government Telegraph Office.*

“As his love was constantly poured out for Hsouchoufu, so we constantly think of him and his mercy during famine times. From beyond the sea came the news of his death and because

of the news we are sad at this gathering.”—*From Mayor of City.*

“He saved many from this section.”—*From Secretary to Mayor.*

“Seeing the people hungry he saved them; according to the will of God he died.”—*From a Friend.*

There was one scroll at the entrance of the church with just four big characters, “We weep as one.”

The pulpit was covered with a white cover (mourning), and there were vases of flowers. There was a wreath hung on either side of the pulpit. The school boys each wore a white flower.

The block of seats in front of the pulpit were reserved for the city officials, quite a number of whom were present. General Chang Hsuin, the highest official in the city, could not come, but sent his representative and a pair of silk scrolls which I have already given the translation for.

Dr. McFadyen told of his life in

America and the preparation he made for coming to China. Fan Chung Chi, one of Mr. Grier's first pupils, told of his life in China. Mr. Armstrong also made an address and there were three poems read. These were written in memory of Mr. Grier. One of the teachers from the Girls' School composed a hymn in memory of Mr. Grier, and the girls sang it to a tune Mr. Grier himself had composed. There were several hymns and then the meeting was thrown open, giving anyone who wished an opportunity of saying a few words. Quite a number of the officials responded and business men of the city paid beautiful tributes to him who had worked for twenty years in their midst.

Pastor Wang, who took charge of the school when Mr. Grier went to America, told in a few words of a memorial building the boys and teachers

hoped to erect in Mr. Grier's memory.

The service closed with prayer and the benediction, the officials got in their sedan chairs and went away, the Christians from the country and city went back to their homes, and the boys and girls went back to their lessons. "God removes the workers, but His work goes on." We thank Him for the work Mr. Grier did, and a hard work it was, a work that we who came later know very little about. He came in the days when foreigners and their religion were hated, when there were hindrances on all sides, but he, with Mrs. Grier and Mr. and Mrs. White, prayed and worked, and now we go anywhere in this city and many hundreds gladly listen to the gospel message. One of the Christians said when she heard of Mr. Grier's death, "How could we have ever been saved if Mr. Grier had not come to us!"

LETTER FROM MR. L. C. M. SMYTHE.

Dear Dr. Chester:

The following is a letter from a friend of mine who graduated at the Middle School here this spring. He is studying now at the Foreign Language School in Tokyo. He was baptized in January and hopes, after graduating in Tokyo, to enter our theological school in Kobe. He already has a fine command of English, as you see, and I hope and pray he may some day be a valuable worker for Christ.

I thought you might want this for THE SURVEY.

Tokyo, April 7, 1917.

Dear Sir:

I was very fortunate enough to pass my examination. It seems to me that this success is won by the power of God and not by my power. I could not help thanking God. Now for the Master: My work for Christ has opened. I can not express my joy now.

Tokyo is now abloom, as if they are glad of my success. Please mention my success to the members of your church, not so proudly but very humbly. Please give my best regards to your wife and Mr. Yomozoki.

Yours faithfully,

S. BANDO.

MY PRAYER.

"O God in Heaven, I thank Thee for my success. Thou hast taught me through my examination; Thou hast sent me Thy blessing upon me; Thou hast given me light; Thou hast given me Thy great power. Thou blessing I can not express now. O God, I shalt be Thy faithful follower. Thou hast doubled my faith in Thee. O God, I pray Thee that Thou shalt love me forever and make me to see Thy wonderful works. I pray Thee these thanks and prays through Jesus. Amen."

THE MISSIONARY'S MEXICO.

ALICE J. McCLELLAND.

I have been asked to write about the "Mexican Situation" as I see it. I have been accused in the past of optimism, in regard to said situation. However, my personal opinion is that optimism should be a part of the missionary outfit, being renewed from time to time. Acres of newspaper articles and shelves of books have been written about Mexico during the last decade. Some of the writers knew what they were talking about, and some didn't. Some thought they knew and didn't. Some few other people knew, and didn't write, but silent sages are "few and far between." Some intrepid searcher after truth marches resolutely into the interior of "Barbarous Mexico" as far as Ciudad Juarez, stays there heroically for several fearful months gathering material on the "Mexican Situation" and considers himself fully equipped to write

learnedly for the American public on the subject.

Since I am neither silent nor a sage, I give you my private personal opinion about Mexico's spiritual situation: Take ancient idolatry and modern skepticism and mix them in varying proportions according to the part of the country you are representing; then put in a leaven of Protestant Christianity and you have Mexico, religiously, at least. The problem has not changed since the first Protestant missionary crossed the Rio Grande, except that the leaven has spread, slowly but surely.

The question of religious liberty is peculiar to all countries where Rome has dominated for centuries. Mexico has had experience with the kind of religious liberty Rome wants (liberty to exclude all other beliefs) and Mexico proposes to have another kind of liberty, even if Rome goes into spasms. The Protestant churches recognize the difficulties of the situation and propose to take whatever of inconvenience which comes their way, on account of drastic legislation, because they know they are neither the cause nor the target of the new laws.

It has been often said that the Mexicans are a proud race, proud of their country and of their history. They are rightly so. When we consider the odds, within and without, against which the nation has fought for centuries, the mere fact that there exists a Mexico today, is wonderful. Her dominant religion is not the least of these odds. If we Americans had been a priest-ridden people, who can say that our intellectual and moral state would be better than Mexico's today?

Yet, the idea of non-religious schools sustained by American capital has found little approval among the Mexicans. It smacks a little of condescen-



Miss Alice J. McClelland.

sion, and is unwelcome. But the Mexicans have accepted gratefully for years the opportunities offered by the American mission schools. The reason for the difference must be because of the spirit of Christ manifested through the schools founded by the Christian Church.

For the missionary, Mexico is full of promise, and the progress of the Gospel only limited by the amount of support the American Protestant Church affords its representatives on the field. When a man tells you, reader mine, to take it from him that Mexico is hopeless, for he has been there and knows, you can safely decide that he is either a Romanist fanatic or that he has failed to get his axe ground.

A LETTER OF INTEREST TO MISSIONARIES.

Gentlemen:

While in Korea during November, 1916, Doctor R. M. Wilson, the Presbyterian missionary doctor at Kwangju, stated that an unusual percentage of the missionaries were affected with sprue, that on the whole treatment had proved unsatisfactory, and that it had been found necessary to invalid a number of these cases to the United States. This, I presume, is a serious drain on missionary funds. Recently I have received a letter from Doctor Wilson in which he states that still other cases have appeared, and asks whether it would not be possible to arrange for a scientific study of the disease. I took up this matter immediately with the School of Tropical Medicine of Harvard University, but it is not possible for the school to undertake such a study until some time in the distant future. While in Chicago recently I took up the matter with the faculty of the Northwestern University Medical School. They became greatly interested, and I am now in receipt of a letter from Doctor Arthur Kendall, the dean of the school, in which he



Hanging baskets and trailing vines give a glimpse of picturesque Mexico.

Economically, Mexico is her own opportunity, at present, but spiritually she is the opportunity of the American Protestant Church.

states that "it will be perfectly feasible to have six cases sent to Wesley Hospital, which is next door to our Medical School."

I feel that this is a rare opportunity to have the members of your mission who are suffering with sprue treated under very advantageous conditions, and there is also the hope that a study under the direction of Doctor Kendall, who is one of the great American authorities on intestinal infections, may teach us something definite about the etiology of the disease.

On the steamship "Empress of Russia," en route to the United States, I met two of your missionaries suffering with sprue, and I assume there are enough others in this country to make the total of six cases which is desired by Doctor Kendall. Will you kindly advise me whether it will be possible to have the sprue cases sent to Chicago?

Very truly yours,

(Signed)

VICTOR G. HEISTER.

The Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York City.

"SOMEWHERE IN KOREA" (Continued.)

WM. P. PARKER.

COULD we but hear ourselves as the Koreans must hear us we would be tickled too, and I doubt whether most of us would have the politeness not to laugh. Our mistakes can hardly be classified, but I wish to give some examples of two or three kinds that some of the *other* missionaries make.

The Korean is very particular in the use of proper titles of respect, and to make a break here is, or should be, unpardonable. I remember the mistake that one of my contemporaries made in this respect, and I believe that she will not forget again. If a man is just plain "mister" in Korea he isn't much more than a coolie or an outside man at most, so when Miss C called good old Mr. Ha, who came to see her about some Sunday School work, "mister," no wonder he was stupefied, and went off too dazed to speak. She didn't notice anything the matter, but in a day or two he came back. It was evident from his turning and twisting and embarrassment that he had some "hard words to say." At least it came out:

"Pouin," said he, "have you got anything very awful against me?"

"No," surprisedly.

"Are you sure that you wouldn't like me to quit the Sunday School work out at Five Rocks?"

"No."

"I am but human, and if I have made any mistake I hope you will forgive me. But I cannot do the work for you if you have a bad mind against me. Please tell me what I have done."

"Goodness, man, what's the matter? I haven't anything against you. I think you do well, and I've never thought otherwise." (I am not quite sure of the translation of all of this back into Korean, but she meant to give this impression.)

"Well, pouin, up until last Monday

you have always called me "syen-sang," (teacher) but you addressed me then as "sysbang" (mister), and I can't make it out. Are you sure I have been satisfactory?"

Well, Miss C. was new, and explained that she didn't know any better, but such a fundamental thing as calling a man, full grown and a leader in a small Sunday School, not just plain, simple "mister," but by his proper title, should surely be known by all even as a matter of instinct.

One-Year made somewhat the same inexcusable break. You see nobody's just a "man" out here (unless you are talking *about* him—not *to* him—behind his back), but O-Y's instinct failed him here, and one day in church he called on one the "men" to lead in prayer. Yes, they forgave him after he made a long explanation with the help of an interpreter, but his teacher never got through lecturing him on the absolute necessity in such an instance to say "brethren," and not call a man a "man." "Did Migook (American) sarams (*men*) have no manners?" But I guess he was talking *about* not to them.

Even in English at times our tongues (at least the tongues of some of the *others* of us) get twisted, so it may not be so wonderful that they say what we don't mean in a foreign language. We "harvest" crops, and cream, and collections, and votes in Korea, as well as various other things, but a missionary was the first who tried to harvest telegrams. It may have come about because "chunbo," which means telegram, and "yunbo," which means collection, are somewhat alike in sound, but whether that was the reason or not, one Sunday One-Year-Half asked the deacons to perform the arduous task of getting in the telegram harvest from the congrega-



Korean Spirit Dance.

tion at the morning service. A little perplexed at first, they concluded that it must be money he wanted when he held out the plates to them, and they apparently never saw the joke. Or was it politeness? Or perhaps they laid it all to the fact that they couldn't understand a foreigner very well.

The solemnity of an occasion may be spoiled by this twisting of tongues, though it is well for us to see the humorous side of it and learn better for ourselves. There's Five-Years, who gave a feast the other day, to which he invited all the elders, and had the preacher say grace, but instead of asking him to say the blessing, he told him (the pastor) to pronounce the benediction, all because the words "chookpok" (blessing) and "chooksa" (benediction) begin with the same sound. Poor men, they must have thought they were going to be turned off before the meal was served. And the pastor hardly knew what to do, but since they hadn't sung "sam jang" (hymn number three, the doxology with which the Koreans end every meeting, and deem essential to finish up) he simply offered a prayer and thus saved the day. Then there's Three-Years, who was preaching one day before he graduated into the third grade, and was telling about how trials were sent to strengthen our faith, and as a touching incident proceeded to try to relate how a man in America had four

daughters whom he loved very much, who one after the other died and left him bereaved, but in spite of all and on account of all his faith was but the more increased. He tried and meant to say this, but the word "chookko," which means to die, and the word "chooko," which means to give in Korean are so similar, or were so to T-Y, that what he did say was that God had afflicted this poor man by giving him four daughters, but in spite of all that his faith was but the stronger, and we should be likewise. Perhaps the full force of the mistake may have been lost on the Koreans, however, as to have four daughters and no sons would be quite an affliction in their sight.

Miss Six-Years insists on calling the Korean "yungsoos" (church leaders) "wumsoos" (enemies). But that is not as bad as One-Year-Half, who, during a special meeting of the leaders from his field, not knowing the men well by name, wanted to ask someone among them to lead in prayer. "Yumso" means goat, but O-Y-H was sufficiently fussed at having charge of the meeting to get it confused with the word for leader, so at the time for prayer he said:

"Now, please, won't some one of you goats lead in prayer?"

And they refused, so he had to do it himself.

Korea.

LANTERN EVANGELISM IN KOREA.

IN PYENG YANK, Korea, there is great rejoicing over the fact that two thousand men believers have been brought into the churches of the city through a series of revival meetings which have just closed. The efficient way in which this evangelistic program has been planned and carried out, as described by Rev. J. G. Holdcroft, representing the World's Sunday School Association in Korea, is worthy of special attention.

The men and women who were to participate in this work were first prepared through special Bible study classes. Over eleven hundred Korean men have enrolled in these classes in Pyeng Yang since January 1. Following this preparation, a week of union prayer services were held in the churches of the city.

At 2 p. m. every day during the week of revival meetings, a workers' prayer meeting was held, and the workers were then divided into eleven bands and sent to every section of the city for house-to-house preaching, and to distribute specially prepared tracts. Of these, ten thousand were used daily, and one thousand big red posters in prominent places all over the city helped give the invitation to come and believe. There are one thousand Christian homes and shops among the ten thousand houses of Pyeng Yang, and nearly every one of these displayed a paper lantern at night with invitations to "believe in Jesus" written upon it, so that the "Jesus doctrine" for the

time being was thrust into even more prominent notice than the cigarette advertising which usually holds the field in that city.

Huge parades of Christian men and boys with bands and banners, songs and shouted invitations to "Yei-su mit-oo-si-o" (believe in Jesus) marched through the city on two separate days. Every morning at 6.30 the church bells pealed forth their invitation to rise and join in prayer for the city. Every praying home sang "Hover O'er Me, Holy Spirit," so that thousands of non-Christians roused themselves for the day's work to the notes of this hymn, and in one way or another all day long were persistently invited to do what even in that heathen city the great majority of people deep down in their hearts feel they ought to do—give their hearts to Jesus.

And many did. At night scores of willing workers brought to church those who during the day had promised to attend the meetings, and by the close of the week two thousand people had signified their desire to become Christians. These new inquirers are immediately enrolled in Bible classes, so that they may later, in their turn, join in the effort to lead others to Christ. This particular revival is but a part of the evangelistic movement which has been sweeping over the Orient during the past two years, and which is enlisting among its workers every member of the Christian church in the different communities.

OLD KOREAN STORIES

(*Note*:—These stories illustrate the habits and superstitions of the Koreans prior to the time of the Tudors. Sung Hyun was a famous literati of the days of Henry VII. and he made a record of these trifles as they took his fancy. The first of these will give the reader an idea of an old-fashioned rather vulgar practical joke.

"Each according to His Mind" is by another writer of a later date.

HAN CHONG-YOO.

Sung Hyun (1439-1504 A. D.)

When a young man, Han Chong-yoo (afterwards a famous minister of state), was given to all kinds of mischievous pranks that differed from anything of the sort ever seen before.

Along with his companions he used to seek out places where witches and fortune-tellers congregated and take possession of their fare and devour the sacrificial offerings that they had prepared. A wild dance would accompany this spoliation and a song sung to a tune called the "Willow Chorus." He and his group became known as the Wild Willow Band.

On one of these occasions Han blackened his hands with ink and went by night to a house, where a dead body lay waiting. (Three months being the appointed time for the dead to remain in the home before burial.) In front the body hung a curtain, and behind it Han hid completely out of sight. In the night the widow of the dead man came in with a table of food for sacrifice and other preparations for prayer. She knelt down and wept, saying, "My husband, my husband, why have you left me? Where have you gone?" Just then her startled vision beheld two black hands come poking out from behind the curtain, and an eerie voice squeaked as spooks talk, "I'm here! I'm here!"

The wife, frightened to death at the sight of it ran for her life, while Han turned to and ate the food and other offerings.

This was only one of the many tricks played. Later, however, when he became a minister, his name was heralded abroad and the report of the many good works that he had done.

In later years he retired from office and went to live on an island in the Han River. He leaves these verses:

The light rain falls across the river plain,
Beyond the reeds I hear the flute's clear note;
With all the skill His Kingship needs to rule,
I hold my rod and aim to catch a fish.
With black head-band and short coarse hempen coat,

I sit, while soft the breezes kiss my chin;
My late return beholds the moon's up-swung,
And blossoms scent my old, dry pilgrim staff.

—————
EACH ACCORDING TO HIS MIND.

Yi Che-sin (1536-1583 A. D.)

A ferry boat was once crossing a river when the rough waves pounded and flung it about as though to drown everybody. There was a Buddhist priest aboard who kept praying "*Na-moo A-mi-ta-pool! Na-moo A-mi-ta-pool!*" A sorcerer kept saying "*Kak-hang chu-pang! Kak-hang chu-pang!*" (Angels of the starry firmament, Angels of the starry firmament!) Fearing she was going to drown, a witch-woman aboard prayed thus: "*A-wang man-se! a-wang man-se!*" (Long live the king! Long live the king.) A medicine man in the party made his humble petition: "*I-choong-tang! i-choong-tang.*" When at last the boat reached the shore a Confucianist scholar asked saying, "I understand how the priest, the sorcerer, and the witch-woman all prayed according to their beliefs, but what the medicine man meant by '*I-choong-tang* I cannot make out." The medicine man replied, "*I-choong-tang* is medicine for the *pai*, stomach, of course, but it sounds the same as '*pai*, boat,' you know, and serves just as well in a prayer. We escaped, you see." On hearing this they all laughed.

—————
THE CACKLING PRIEST.

"There was once a Buddhist priest, a dwarf, who had a limp in one leg. He went here and there through Seoul, day after day, entering the homes of the poor as well as those of great officials. In fact there was not a spot that he did not visit. He was the strangest creature, for he could clap his sides, pucker up his lips and crow just like a great coarse rooster. Again he would

make a noise like two roosters in a fierce fight, or again cackle like a hen. All imaginable sounds, such as these creatures make, he could imitate to perfection. He would set a whole village crowing by his antics. Then he would shake himself and sing:

For my one self, one room's enough.

My body finds these rags most dear.
When old King Hell shouts out for me,

I'll simply say, "I'm here, I'm here."
King Kwan-eum oh, Kwan-eum oh
king,

This word I say, this song I sing;
When my time comes to say farewell,
Save me lest I drop down to hell."

"With such songs he entertained his hearers, singing them to the tunes the farmers use.

"Crowds of children used to follow him and he would say, 'My following beats the world. No minister of state ever could equal me.' He used to get as much sometimes as a bag of rice in a single day."—*The Korea Magazine*.

SHALL CHURCH DEBTS HINDER US FROM EVANGELIZING THE WORLD ?

THERE are many churches, when asked to do larger things for missions, that hide behind the church debt. If you tell them there are great opportunities in Africa just now, they reply, "When we get our \$10,000 debt paid off we will help." When you urge that this is the crisis time in China, some reply, "We are just building a new church and will have a debt on hand. As soon as that is paid we will answer the call of China." When the Macedonian call of India is heard, others reply, "We have just exhausted ourselves paying off the church debt, and we must have a little rest before we undertake anything else." So the church debt acts in very many cases as a barrier to world-wide evangelism.

If the church has a debt, if it had a debt or thinks that it will have a debt, this is made an excuse for doing but little or nothing for Foreign Missions. For such churches as these the great commission needs to be revised. It should read like this: "Go ye into all the world and preach the gospel to

every creature; *if you have no church debt*. "Go teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, *provided you have never had a church debt*." "Go make disciples of all the nations, *unless you are dreaming of having a church debt*." "Ye shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth, *if there is no church debt*."

It will be remembered that one man in the Scriptures was given much praise because "he had built a synagogue." But it also says that this same man had been generous in making contributions to other worthy causes. Is it possible that the modern church is going to allow its brick, stone, gymnasium, pipe organ, plate-glass windows and beautiful building to stand in the way of performing its real task as a church? Is it possible that our great and splendid buildings which have been erected to the glory of God shall actually delay the sending of the gospel of Christ to the ends of the earth?

THE STATE OF JAPAN'S EARLY RELIGIONS.

CONCERNING the condition of the early religions of Japan, Dr. Robert E. Speer writes: "Shintoism is in the narrowest sense nation-

alistic and for purposes of nationalism even is now only a shadow in receding force. Its ritual filled a large place in the Coronation ceremonies, but it

was a mere show for departing ideas not unwisely preserved perhaps until new and living ones have taken their place. The Shinto Shrines are kept in good repair and to many of them in the holy places the people still throng, but it is often with simply a holiday purpose or as a rite of patriotism, or with a religious longing which would turn as readily to an image of Buddha or to some symbol of Animism. Buddhism itself, broken into scores of sects, active in its propaganda, has its huge temples and its millions of adherers, but it has been badly damaged by a notorious financial dishonesty in its chief shrine. It cannot, without logical contradiction, fit itself into the

needs of modern society, and its effort to do so is appropriating more and more of Christian truth. One is impressed inevitably by the cleanliness and splendor of the temples and the multitudes of people thronging them, but cleanliness is a characteristic Japanese virtue and the idea of amusement and recreation is more and more clustering about the temples drawing greater crowds thither and at the same time degrading the old religious sensibilities. The best known of the Tokyo temples is tenfold more now than twenty years ago, the center of the amusement and the immortality of the city.—*The Mission Field.*

ALONE WITH GOD.

OCEY TURK SHERIDAN.

*Sometimes when I'm alone with God
I look in wonder toward His endless sky
And almost see the Holy Presence there
And feel the vigil of the watchful eye.*

*I know into my heart He ever looks
To see if there is room for evil acts;
And by the Unseen Presence I'm inspired
To part restore the things my soul most
lacks.*

*And when I grow repentant and do ask
For mercy from the white, white throne
above,
I know I feel a blessing falling soft—
And then I know the wonder of His love!
Bowling Green, Missouri.*

Lloyd George, of England, has repeatedly said that the secret of success in the great world war lies more largely in the furnishing of supplies and munitions at home than in the trenches at the front. The big problem of Foreign Missions is also the home base problem. The missionaries await sufficient support from the homeland before they can occupy positions now wonderfully open to them.

THE KEGON WATER-FALL, CHUZENJI, JAPAN.



This is one of the most beautiful water-falls in Japan. Being near Nikko, it is visited by thousands of foreigners and Japanese every year. Its height is about 250 feet. A few years ago, a student of the Imperial University, disappointed because he could not solve all the problems of life by means of philosophy, jumped into this fall, and destroyed his life. This set the strange fashion of suicide for students, and since then more than four hundred young men and women have committed suicide in the same way. Had they known the love of Christ, how different might have been their lives.

THE CALL OF HUMANITY.

The wide-open world should produce in us wide-open minds to study the need, and wide-open hearts to feel it. It is no petty province we have to subdue, no parochial victory we seek. It is nothing less than the Christianization of all human lives and institutions—a task to challenge the scholarship and statesmanship and deathless devotion of all Christendom. The superb heroism of the last hundred and fifty years has led us only to the nearer edge of our enterprise. We have but skirted the coast of our duty. On the old Spanish coins, issued in the days before Columbus, was a picture of the pillars of Hercules at the straits of Gibraltar, and beneath them the motto, "Ne plus ultra." But when the great voyages had been made, and the bigness of the world began to dawn on the European mind, the coins bore the same picture with a changed motto, "Plus ultra"—"More beyond!" It is the wisdom of the things ebyond that nerves and summons us. It is not our little neighborhood alone, our city, our country, that beckons us. It is the call of humanity itself—East and West, black and white, brown and yellow—all bearing the tarnished image and superscription of God.—*William Herbert Perry Faunce, in "Social Aspects of Foreign Missions."*



A Christian Funeral in Japan.

RELIANCE.

"But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

"A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Hath risen, glorified.

"The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

"Not from my torch, the gleam,
But from the stars above;
Not from my heart, life's crystal stream,
But from God's depth of love."

OUR FIRST LETTER FROM DR. L. NELSON BELL.

TSING-KIANG-PU, CHINA,
May 20, 1917.

Dear Dr. Chester:

"I have intended writing to you for some time just to let you know how delighted we are with China and especially this station, but, as you probably know, we often put off things that should be done. I am writing especially now about another matter though.

It is hard to realize that we have been here only six months. It seems much longer and all I can ask is that

my whole missionary life will be as happy. We are so delighted to have the Taylors with us here; they are fine people and as they were old friends of ours it means more than usual to have them.

The language is coming along pretty well. It is awfully hard, but at the same time is interesting and I hope in time to acquire it. Have taken the examination for the first six months' work, and hope to take the one for the first year by the last of the summer.



Wisteria in the Park at Tokushima.

Dr. Woods is just about the finest man to work with one could imagine, and with it all he has such cool, level-headed judgment, good common sense and is such a consecrated man that I can never be thankful enough for having been placed here with him. The hospital and dispensary work is progressing nicely.

It is so dry here, however, that we are pretty sure to have a partial famine anyway.

Virginia joins me in very best wishes for yourself. I will appreciate it so much if you will tell me in any way in which I can be of use to you.

Sincerely, yours in His service,
(Signed) L. NELSON BELL.

PERSONALIA.

Miss Paxton Moffett was to have been married to Dr. F. R. Crawford, of Kiangyin, China, on May 17, the marriage ceremony to be performed at Soochow by her brother, Rev. Lacy I. Moffett. It was understood that if for any cause the marriage should be delayed a cable message would be sent. As no such cable message has been received, we may safely assume that everything was carried out according to program. We therefore venture to extend to the parties involved our cordial congratulations and best wishes. Any extended lucubrations on the subject had perhaps better be reserved un-

til the official announcement has come to hand.

We are distressed to learn that Rev. T. E. Wilson, of our Korean Mission, who went out two years ago, has been given permission to return home on account of failing health. He was to have sailed about the middle of May, but was delayed on account of being unable to secure a steamer reservation at that time.

It seems passing strange that our Korean Mission, in which climatic conditions were formerly supposed to be better than in any of our other missions, should be experiencing a larger

number of health failures among the missionaries than any of our missions.

We do not know just when Mr. Wilson will sail, but he will probably come on the first steamer upon which he can secure accommodations.

A letter received from Dr. R. T. Shields, dated May 6, informs us that he has taken up his new work in the School of Medicine connected with the Shantung Christian University at Tsinanfu. His address hereafter will be Tsinanfu, Shantung, China. He says: "I am convinced that this is the work I should now do. This school is the only one in this part of the country that has a real chance of developing into a first-rate Chinese-speaking mission school." The removal of Dr. Shields from Nanking to Tsinanfu was on account of the discontinuance of the Nanking Medical College, the plan being to merge that into the Medical University which the China Medical Board of the Rockefeller Foundation is about to establish at Shanghai. The Union Hospital at Nanking will still be continued and will be used by the

Shanghai School for the classical training of its students. As our readers perhaps know, we are to be represented in that hospital by Dr. A. C. Hutcheson, formerly a member of the staff of our hospital at Kashing.

The following is a quotation from a letter recently received from Mr. B. H. Hunnicutt, of our East Brazil Mission:

"Prospects are good along all our lines of work, a greater interest in the Gospel in our field than we have seen since I have been in Brazil. The Bello Horizonte work has just been organized into a congregation, or rather I should have said into a church. Another congregation in the Caxambu field is to be organized this coming month.

"The financial movement of this presbytery for the past year was over \$2,500. Considering what a new presbytery it is, and how few pastors it has—three—I think that is doing well.

"Dr. Gammon, in addition to the heavy school work, makes at least two



Country School and Chapel, Hangchow field, China.



Iuen-Bachi Tokushima.

evangelistic trips away from Lavras each month.

“With some money from the government, we are making some much needed improvements in the farm equipment. So far this year has been our best year on the farm. We hope, work and pray that it will make money this year.”

Rev. H. Maxey Smith and family, of the Mid-China Mission, arrived in Seattle on June 16. They will make a brief stop at Kennesaw, Nebraska, to visit Mrs. Smith's relatives, and then go to Reidsville, S. C., which will be their permanent address. We hope to have them at Montreat at our foreign mission conference in August.

Dr. and Mrs. J. R. Wilkinson and family, of Soochow, China, are at Montreat and expect to spend the entire summer there. Their son, Dr. George Wilkinson, has completed his course at Johns Hopkins, and will be the resident physician at the Montreat Hotels for the summer.

Dr. and Mrs. T. H. Daniel and fam-

ily are home on their first furlough from Korea and are at home for the summer at University, Va. Dr. Daniel has been for the past year our representative on the faculty of the Severance Union Medical College at Seoul.

We congratulate Mr. and Mrs. Geo. P. Stevens on the arrival at their home on June 16, from out of the blue, of George Phifer Stevens, Jr., weighing seven and one-half pounds. May he live to be the joy of his parents' hearts in the declining years as he walks in the way they have traveled, of devoted service to God and his fellow-men!

On May 31, Miss Pearl Sydenstricker, daughter of Rev. and Mrs. A. Sydenstricker, of Chinking, China, was married to Mr. J. Lossing Buck, of Nansuchou, China, a member of Central China Mission of the Presbyterian Church U. S. A. If we had to lose Miss Sydenstricker from our work we would of course prefer to hand her over to our brother of the U. S. A. Mission than to anyone else. We extend them our congratulations and our wish that they may have a long and happy

and useful life together in their China work.

Misses Lillian Austin and Ethel E. Kestler, of our Korean Mission, are at home on furlough. Miss Austin's ad-

dress is Maxton, N. C., and Miss Kestler's is R. R. 3, Statesville, N. C. We extend them both a cordial welcome and hope to have them with us at Montreal during our Missionary Conference.

DO YOU KNOW ?

- | | |
|---|---|
| 1—Some first impressions of China, | 7—The story of the man who studied his face, and why? |
| 2—The need of the medical work in China? | 8—Of a beautiful memorial service? |
| 3—The plan of the Rockefeller Foundation for China? | 9—To whom a Japanese student gives the credit for passing his examinations? |
| 4—The results of sowing beside all waters? | 10—A missionary's view of the situation in Mexico? |
| 5—How the doctor at Lusambo meets emergencies? | 11—Of some encouragements in East Brazil? |
| 6—Of a modern King Darius? | |

SENIOR FOREIGN MISSION PROGRAM FOR AUGUST, 1917.

Arranged by MISS MARGARET McNEILLY.

TOPIC—*Medical Missions.*

Hymn—"Jesus Thy Dying Love."
 Scripture Reading—Matt. 8: 3; 14-17.
 Prayer.
 Minutes.
 Roll Call—Answer with a heathen medical prescription or practice.
 Offering.
 Business.
 Solo—"A Little Bit of Love."
 Reading—"Love's Reply."
 Topical—Evangelistic Value of Medical Missions.
 Medical Restaurants.
 Why Medical Work is a part of Christian Missions.
 Prayer—For the needs of the medical work.
 Hymn—Selected.
 Close with the Mizpah benediction.

SUGGESTIONS.

The plan of one missionary society for carrying out a medical missions program, as given in the July SURVEY, would be most attractive. Try it.

Use the editorial in the current issue of THE SURVEY.

Make medical prayer for reinforcements for the medical work. Ask that the Lord would touch the hearts of medical students in this country, that they might volunteer for service in our foreign field.

Condense the article, "Why Medical Work Is a Part of Christian Missions." It might be well to use only the outstanding facts.

Pray especially that the work for foreign missions may not lag during the summer months.

Important Notice: Beginning with the January 1918 number, all material used in carrying out this Program will be found in the Survey for the month, and after December 1917 no subscriptions will be received by the Executive Committee of Foreign Missions in Nashville and no programs will be mailed out from their office.

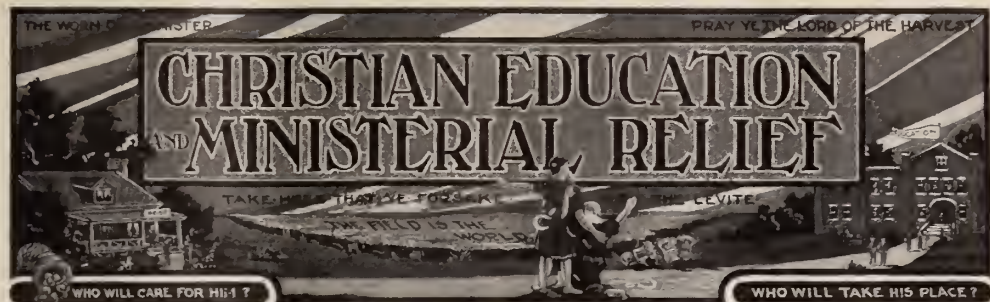
COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to Regular appropriations:

	June—	1917	1916
Churches -----		\$19,650.85	\$17,000.59
" Brazil -----			85.27
" Africa -----		27.65	
Sunday Schools -----		641.80	523.53
" " Brazil -----		15.00	5,127.00
" " Africa -----		5,065.11	
" " Stixrud -----		5.00	
Societies -----		5,019.02	4,013.87
" Brazil -----			27.15
" Africa -----		17.60	
" Stixrud -----		279.40	
Miscellaneous Donations -----		2,874.00	507.40
" " Brazil -----			6.20
" " Africa -----		53.50	
Legacies -----		\$33,648.93	\$27,291.01
		5.66	475.00
		\$33,654.59	\$27,766.01
Three months, April 1 to June 30, 1917:			
Churches -----		\$47,834.01	\$44,553.19
" Japan -----			4.00
" Brazil -----			87.07
" Africa -----		27.65	
Sunday Schools -----		2,742.40	2,238.11
" " Africa -----		6,026.57	
" " Brazil -----		180.09	6,001.74
" " Stixrud -----		5.00	
" " Japan -----			129.01
Societies -----		14,837.85	11,906.75
" Brazil -----		5.00	27.15
" Japan -----			30.00
" Africa -----		45.60	
" Stixrud -----		638.68	
Miscellaneous Donations -----		6,989.37	4,699.36
" " Brazil -----			6.20
" " Africa -----		53.50	
" " Stixrud -----		17.10	
Legacies -----		\$79,402.82	\$69,682.58
		2,231.19	5,453.85
		\$81,634.01	\$75,136.43
Initial appropriation for year ending March 31, 1918 -----			\$520,370.22
Net additional appropriation to June 30, 1917 -----			15,533.69
			\$535,903.91
Deficit March 31, 1917 -----			73,425.92
Amount needed for year (at this date) -----			\$609,329.83
Amount needed each month -----			50,000.00
The amount received for objects outside the budget -----			5,195.26
<i>Nashville, Tennessee, June 30, 1917.</i>		EDWIN F. WILLIS, <i>Treasurer.</i>	

The following is from a letter sent to Mrs. S. D. Pelham, Roanoke, Va., by a Methodist minister who opened her MISSIONARY SURVEY by mistake.

Dear Friend: You must excuse me for opening your magazine. I did not know but what it was just an ad and that you would probably not get it, so I opened it but find it to be a very valuable and interesting document, which I take pleasure in sending it to you."



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY.
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

WILL THIS INDICTMENT STAND ?

THE following indictment of the Christian Church and Honie is found in that exceedingly interesting and helpful book of Dr. Paul Monroe—"A Brief Course in the History of Education," found on page 402.

"One of the present tendencies gives rise to a new educational problem, and at the same time, solves an old one. The complete secularization of schools has led to the complete exclusion of religious elements in public education, and the very general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded

and the problem of religious education is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teacher comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find a sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand."

A RAILROAD BUILDER ON THE CHRISTIAN COLLEGE.

WE ARE making a mistake to train our young people in all lines of knowledge and to give them the full equipment of the college and university for undertaking the big tasks of life without making sure also that those fundamental principles of right and wrong, as taught in the Bible, have become a part of their equipment. There is a control of forces and motives which is essential

to the management of the vast affairs of our nation which comes only through an educated conscience and to fail to equip young men who are to manage the great affairs of the future with this control and direction, even if they have all learning, is a serious mistake of the age and bears with it a certain menace for the future.—

James J. Hill, The Assembly Herald.

ARE MINISTERS TO BE THE ONLY SUFFERERS ?

ARE young men who feel that they are called of God to preach the gospel to be the only members of the Church who are to practice self-denial? Are not the people who are not called to be preachers of the gospel to practice some self-denial to have the gospel preached? If preachers are to deny themselves in order that they may obey the call of God, are not church members in general to feel that they are under a reciprocal obligation to do all in their power to assist these men in obeying the call of God?

2 Cor. 8: 7: Paul, in speaking of the grace of liberality in ministering to the saints, says, "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence and in your love to us, see that we abound in this grace also." And then he adds in verses 13 and 14, "For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality."

Does the Church of God dare say to her young men, we want you to enter the ministry and to give the Church the best undivided service of which you are capable, and to refrain from all worldly pursuits whereby you might provide a competency for your old age, but remember that when you get old and no congregation will have you for a pastor, we will let you starve? Does she dare say so? I believe there would be none the less good and faithful preachers if she did say so cruel a thing, but would she dare to proclaim

her ingratitude before the Christian, or before the non-Christian world?

If the Church owes her disabled ministers a living as long as they live, then it is not a mere matter of charity so called to pay them what the Church owes. If the Church owes these men a debt, that debt must in all good conscience be fully and promptly paid, and it is not left to mere sentiment whether the debt be paid or not; and if the debt is to be paid provision must be made on a business basis for meeting that indebtedness as it annually falls due.

We give to some of the Boards as a matter of pure and holy benevolence, and the Boards spend wisely and economically just what is given them and their works stop, but we pay a debt as a matter of business and moral obligation from which we dare not shrink. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Prov. 3: 27). The Church does not dare stop paying her old ministers for the service they have rendered as long as they need shelter and clothing and daily bread, and kind and thoughtful people do not wish to stop payment.

Ministers are not the only Christians who are to practice self-denial to have the gospel preached to the perishing multitudes. Those who know the value of the gospel are to practice self-denial just as well as to have the gospel preached. And if all the people of the Church practiced self-denial as rigidly as preachers are required to do, the preachers would have abundance and could go out of business so far as the practice of self-denial is concerned.—*The Assembly Herald*.



HUYLER'S M. P. ACCOUNT.

ON THE evening of December 31, 1886, John S. Huyler came into the Hall on One Hundred and Twenty-fifth street, where the early work of the Calvary Church was conducted and at the watch-night service knelt with the little company of which his devoted mother was one, and joined in the closing prayers of consecration. I can see him now as he entered and as he knelt. The Spirit of God brought him there, but what was the occasion? To a few he had told it. He had left his office with the check for his part of the year's dividends in his pocket without knowing the amount. On his way to join comrades in festivity and frolic, under the light of a street lamp he looked at the check and was startled that the amount so far exceeded his expectations. Upon him came a sense of responsibility never before known. Two ways opened before him. We know the way he chose. Conscience, the sense of duty, gripped him.

Gradually but surely there came into his heart a deep gratitude to God for his own redemption and for the ever-enlarging resources with which he might help in the world's uplift. John Huyler for many years has kept what he called his M. P. account—"My Partner's Account." Into it have gone ample shares of the profits of a great business, and from it have been drawn the supplies with which he has blessed the world. He has done more than have faith in God—he has kept faith with God. A part of his charm and power has been his straightforwardness with his Master on the basis both of gratitude, and of conscience. His rules of financial conduct touching the Kingdom would, if everywhere applied, in a single year provide the amplest resources for the equipment and the efficiency of every enterprise the world over in which the Christian Church is now engaged.—*The Christian City.*

A SOLDIER'S FAREWELL.

Lines written by the Reverend Thomas Calvin Cleveland, son of our honored minister, Rev. T. P. Cleveland, D. D., of Atlanta, Ga., a few days before his death, and just after he had come from a season of unconsciousness. Being too weak to write, he dictated the last stanza to his wife:

"My soul is faring onward
I would not have it stay,
But bid Godspeed its journey
Upon its heavenly way.

"My soul has been a soldier
With battle flag unfurled;
I join in its song of triumph
As it overcomes the world.

"My soul has been a student
In a room of narrow scope;
I rejoice in the door now open
Toward the school of larger hope.

"My soul has been a pilgrim,
Now comes the Saviour's call:
It will enter Heaven, the Homeland,
Where Christ reigns, All in All.

"Death is a great adventure,
A challenge, O my soul,
A call to light, to life, to joy,
While endless ages roll."

A TRIBUTE TO TEACHERS.

NO GREATER acts of heroism or self-sacrifice have been performed on battlefield, or in the face of danger, than those which are written down in the book of the recording angel to the credit of the teachers whose very blood has gone into the foundations of some of our weak and struggling colleges. Blood thus freely and nobly given can never have been given in vain. It will cry out to heaven in behalf of the cause for which it was spent, and this cry will be heard and answered, and new friends will be raised up. The love of an alumnus for his alma mater is something sacred and very tender. Does the true son think less of his natural mother because she is, perhaps, poor and weak, or even sick and deformed?

The true college man is and will be all the more devoted to his spiritual mother, if perchance, in the varying tides of human vicissitudes, she has become low; or if, in spite of long and weary years of struggle, she has failed to grow into full and perfect vigor. There are scores of colleges which live today, and in God's providence will continue to love, because of the devotion, even at a terrible cost, of a few teachers, or a few alumni. Such devotion money cannot purchase. It is worth more than money. It is a gift more precious than anything material. It is, moreover, the very essence of the life of the institution for which it is cherished. And, as the essence of that life, it is the guaranty of the life of the institution."

WHY SHOULD PRESBYTERIANS SUPPORT PRESBYTERIAN COLLEGES ?

DR. L. E. HOLDEN.

1—Because they have done good work in the past and are doing good work now. The Christian college antedated the state university by more than a century. The Christian colleges have in many states set the standard to which the state institutions have been compelled to attain. Many of the brightest graduate students at the great universities obtained their bachelor's degrees at the denominational colleges, and many of the most successful men in public life received their training in Christian institutions. Among such institutions none have had a more honorable record than those which have been maintained by Presbyterians.

2—Because, as a historical fact, aside from technical and professional schools, higher education in this country has been fostered from two sources, the state and the churches. The state institutions, excellent as they are in many

ways, are avowedly secular in their spirit. The denominational college has laid the maximum of stress upon evangelical Christianity with the minimum of emphasis upon denominational peculiarities.

3—Because they are the best means known for preparing men for Christian leadership in the professions, in government, in education and in civil life. The mission of the Christian college is not only to equip young men and women with modern learning, but also and distinctively to build them in Christian character, imbue them with the spirit of service and send them forth to be leaders of men in all the avenues of life. For the advancement of the Kingdom of God in its broadest sense, there is no more strategic work than this.

4—Because of their vital relation to the work of Christ. The Christian colleges have been the source from

which our theological seminaries have received nine-tenths of their students for the gospel ministry and from which have come nearly all our missionaries. To judge of the future by the past, to allow our denominational colleges to languish would be as fatal to the aggressive work of the church as to close West Point and Annapolis would

be to the efficiency of our army and navy.

5—Because they belong to us. They were founded by our fathers in faith and prayer "for Christ and the Church." To neglect them is to be disloyal to the memory of those who founded them.

*The University of Wooster,
Wooster, Ohio.*

A CLARION CALL.

In recognition of the 400th Anniversary of the Reformation the General Assembly, in session at Birmingham, took the following action:

"That this Assembly urgently lay upon the Synods the imperatively pressing needs of our educational institutions and earnestly entreat them to persevere in measures to provide for these necessities, where measures have been taken, and where not, to inaugurate them with the least possible delay, appealing to all our people to signalize the conclusion of 400 years of reformed life in the Church by mighty forward strides in our educational equipment."

At the suggestion of the Synods and the General Assembly our Colleges are seeking to secure an endowment for the Chair of Bible and subjects of Applied Christianity.

What a privilege to endow such a Chair as a memorial which shall perpetually bear the name of some loved one, and which will add so much to the training of the future leadership of the Church! How much better than a shaft of marble!

Surely you want some part in this monumental work.

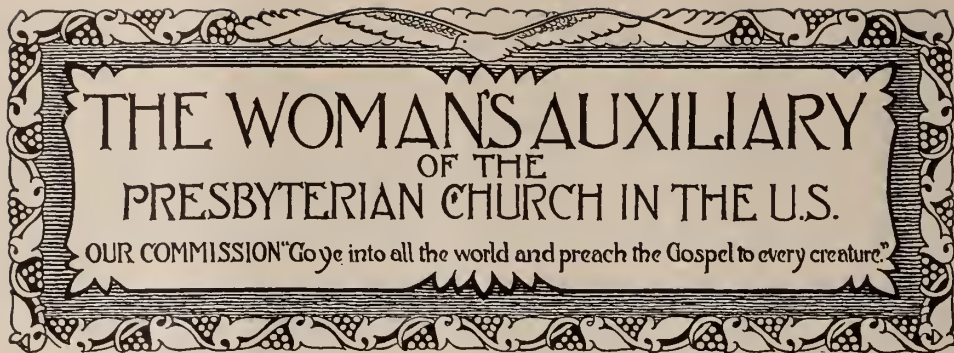
THE PRESBYTERIAN CHURCH IN THE UNITED STATES,

Department of Christian Education,

HENRY H. SWEETS, *Secretary,*

122 South Fourth Avenue,

LOUISVILLE, KY.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS
ATLANTA, GA.

"That in all things He might have the Pre-eminence."

REPORT OF ANNUAL MEETING OF THE WOMAN'S ADVISORY COMMITTEE.

The most worth-while meeting of the Woman's Advisory Committee was held at Montreat this year, July 4-9, in the beautiful little Woman's building.

July Fourth dawned bright and clear and sixteen members of the W. A. C. answered roll-call at 9 o'clock. The absence of Mrs. Ernest Thompson, of West Virginia, and Mrs. J. B. Nunn, of Arkansas, was noted with regret, and Mrs. Frank Lane, of Missouri, was represented by her proxy, Mrs. Richmond.

Miss Regina Lustgarten gave practical and helpful Bible Studies each morning, beginning with the "Value of Purpose" and concluding with helpful directions for "Walking in Unity."

Mrs. Chris. G. Dullnig presided at all the meetings, and it was our privilege to have with us during the four full conference days, Dr. H. H. Sweets, Mr. R. E. Magill, Dr. S. L. Morris, Dr. Egbert Smith, of our Supervisory Committee, Dr. S. H. Chester, Dr. Homer McMillan, Mr. Megginson, Dr. Walk-up, Mr. George Davis, and Mr. Charles Alexander, also came at different times to counsel with us.

Thursday afternoon from 5 to 6 a delightfully informal reception was given by the W. A. C. to the delegates to the Young People's Conference in honor of the Missionaries on the ground.

The reports from Synodicals, by request of the Chairman, were confined to brief statements as to the greatest advance, and the greatest need of each.

After much discussion and careful consideration, it was unanimously decided to name our exquisite little building in honor of our beloved Superintendent, "The Winsborough Building."

The many knotty problems which filled the Question Box, were expeditiously un-

tangled by Mrs. Winsborough, after which the election of officers for the ensuing year resulted as follows:

Chairman—Mrs. S. D. Walton, of Virginia.

Vice Chairman—Mrs. James W. Bruce, of Alabama.

Secretary—Mrs. G. T. Ralls, Oklahoma.

Invitations for the W. A. C. to meet in Lexington, Kentucky, and in Charleston, W. Va., were appreciated and declined with thanks, as the majority consider Montreat the best meeting place for 1918.

Monday afternoon, July 9, the closing session was held, when the retiring Chairman graciously passed the gavel to the newly-elected Chairman.

The Standing Committees for the year were appointed as follows:

Chairman's Committee—Mrs. Walton, Mrs. Bruce, Mrs. Ralls.

Montreat Program—Mrs. W. C. Winsborough, Mrs. S. D. Walton.

Young People's Work—Mrs. W. B. Ramsey, Mrs. Archibald Davis, Mrs. Andrew Bramlett, Mrs. W. S. Payne.

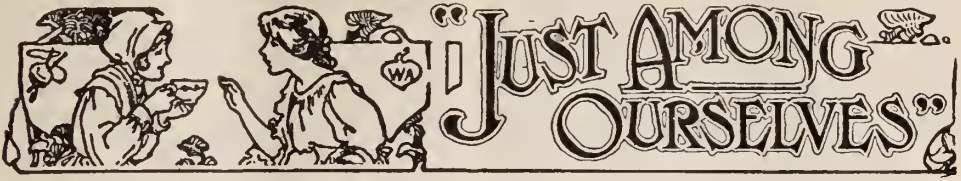
Organization—Mrs. C. G. Dullnig, Mrs. H. M. Sydenstricker, Mrs. Ernest Thompson, Mrs. D. A. McMillan, Miss Agnes Davidson.

Synodical Efficiency—Mrs. Wm. M. Charlton, Mrs. Frank W. Lane, Mrs. Walter McCoy, Mrs. J. B. Nunn, Miss Ella Cummins.

After supper Monday afternoon Mrs. Walton was delegated to bring the Superintendent to the Winsborough Building, where all the members of the W. A. C. had gathered on the porch, and in a few fitting words on behalf of the former and present members of the body, Mrs. Archibald Davis presented to Mrs. Winsborough a dainty wrist watch, this being the close of five strenuous years of pioneer work.

Respectfully submitted,

MRS. WM. M. CHARLTON.



LOCAL SOCIETIES.

MISS M. E. KINNEAR.

Extract from Report to Virginia Synodical.

THE very best working motto for all organized Missionary work is contained in four words—
an acrostic of Dr. Maltbie B. Babcock:

G-o	} Grow
R-ight	
O-n	
W-orking)	

The first great question before every society is how to convey the information concerning the work of our church, how to make it interesting.

Through a regular program by all means, not a haphazard one gotten up at the last moment, but the very best you can arrange. It is important to have a year book or program for the year's work in advance and a copy in the hands of every member of the society. The Auxiliary furnishes an excellent year book containing programs for 12 meetings and including all the census of the church—5c. per copy.

Make your program a broad one. In studying a foreign country, don't simply take the missions of that country and of our church, but study as well the life of the people, its social side and customs, the condition of its women and children, its geography and history. It will make our missions more interesting, for it is only by knowing these things that we can ever begin to realize the need of the people for the gospel, and the difficulties our missionaries undergo to give it to them. A Home Missionary program may be just as varied and interesting as a Foreign,

for are there not representatives from every race and every nation on the globe in our very midst? to say nothing of the problems of the Negro, the mountaineer, and the frontier, which somehow seems to me like a "far-flung battle line" in our war for righteousness. The programs of all societies should be arranged to inform our women of *every phase* of our work. "Keep them posted on the work of the church at large, they *must know*, to be interested, where their money is going and how it is being used."

THE MISSIONARY SURVEY gives a volume of information along these lines. Sometimes we have to count pennies too closely for every member of the Society to take it—then try this plan, which has worked successfully—two neighbors take it together—at the end of the year each one keeps six copies.

THE SURVEY gives each month news of all the beneficent activities of the church, impossible to obtain in any other way, and it is absolutely indispensable to the success and knowledge of a Society.

Start a missionary library, if you can, of the standard books on missions, even a book a year will help, and some societies can afford no more. Our Secretary of Literature will always be glad to tell you of those recommended by our board, and the price is only thirty-five cents paper, or fifty cents cloth bound.

"Do not allow the members to *read*—better to tell a very little thing than get up and weary everybody out with a long article read."

Of course, a Mission Study Class is the very best method of gaining an abiding knowledge of missions, and this is the method by which one class spread that knowledge. It studied that spring "The Light of the World,"

a comparative study of world religions, and the following year the program of the Foreign Missionary Society was based on the book, the leaders of the meetings being the members of the Mission Study Class.

WHY MANGUM PRESBYTERIAL HAS ADVANCED.

(Two years after her organization meeting Mangum Presbyterian was on the Roll of Honor, having reached an increase of 10 per cent. in membership and 20 per cent in gifts.)

MRS. ROBERT L. MOREHOUS.

Mangum Presbyterian has advanced so rapidly because we Western women are taught responsibility, and we never go about anything in a half-hearted way. We took up the work earnestly, although we realized our ignorance of this kind of work. It has only been two years since Mrs. Winsborough called together a few of our prominent women, from all over the Presbytery, to meet her in the Central Presbyterian church of this city. She organized us into a working band. We had no "old-fashioned" ideas to break down, so that we began building up from the very beginning, upon a solid foundation.

Just one year later, at our first annual Presbyterial, we had the joy of seeing two women actually volunteering to fill two of the most important offices. I think of them, with tears streaming down their cheeks, begging, "Let me do this." This meant service, which yielded great returns.

Another reason of our advancement is, we have such a faithful president, Mrs. J. M. Clark. I think of her as always "prepar-

ing." She has her yearly program ready, and in the hands of the printer, before vacation season, although the Presbyterial meets in October. Then, too, so many of our members are wives of ministers, and have stirred up our preachers. A Missionary pastor always infuses a Missionary spirit into the congregation.

But the great secret of advancement is, our work has been almost strictly educational. We are poor, financially, and ourselves are among the home missionary folk, with every cent we can secure, necessary for our own church expenses. Hence, we are of necessity compelled to direct our Foreign Missionary work almost wholly towards the educational. But we are laying a good foundation, and the Home Missionary churches thoroughly imbued with the Foreign Missionary spirit and knowledge, will grow into stronger churches, and be able to do their part in the evangelization of the world.

The angels of Unity, Opportunity, and Responsibility, have surely not passed us by!

A LIVE SOCIETY.

MRS. J. W. WEATHERLY,

President of Woman's Union of
Moore Memorial Church, Nashville,
Tenn.)

Every woman who can should favor her age with new thoughts and new ideas, and if we have none of our own, we should grasp those of others who would raise the world from one degree to another higher in the scale of civilization and intelligence. Every woman present is no doubt familiar with our plans for improvement and enlargement.

The women of Moore Memorial Church had three societies, Foreign Mission, Home Mission and Ladies' Aid. Gradually they have been given a vision of our world-wide task, and never before have they had such

a passion for righteousness, and been so eager to serve God.

Eighteen months ago our three societies merged into the Woman's Union, and the absorption was so gradual that we hardly know how it was done. We organized according to the plan suggested by our superintendent and approved by our highest court. Our constitution is similar to the one recommended. Besides a president, first and second vice presidents, secretary and treasurer, we have secretaries for each of the benevolent causes, a secretary of literature, a chairman of ex-

tension work, chairman of the Home department, chairman of Mission Study and reading circles, and a chairman of programs. We have a secretary for our Aid department and a treasurer for this work. It is not worth while for me to enumerate the duties of the benevolent secretaries, as so much information has been given us regarding these offices.

The chairman of the Extension department holds a most responsible position. It is her duty to see that every woman in the congregation is visited and given an opportunity to help in sending the Gospel of Christ to all the world, and if possible have her enlist for active service. Our chairman has a splendid committee to assist her and they are doing fine work.

A FEW INTERESTING REPORTS.

Miss Jane S. Hall, of Wilmington, N. C., writes: "We are having much better attendance at our meetings since we changed the hour from four in the afternoon to eight in the evening—our attendance now being seventeen or eighteen instead of seven or eight—and we are expecting to get still more members among the business women of our church."

Mrs. Virginia Staples, the faithful and consecrated field worker of the great Presbytery of Western Texas, writes as follows:

"Few of your readers realize the great distances, scattered communities, lack of pastors and church buildings, privations incident to the settlement of new territory, the rapidly increasing and unsettled or floating population, the number and variety of religious creeds, and the spirit of commercialism which obscures the vision of spiritual things.

"Some church members, from older states, tell us of their 'work back in the old home church,' but here, they seem to be taking an indefinite vacation from all such responsibility.

"We praise God for the many others, who believe that God expects their light to shine, wherever they are, and catching a vision of the need, their hearts are on fire with zeal and love for His cause. They know that 'all things are possible with Him,' and finding a way, or trusting Him to guide in making one, they are in the battle front, fighting valiantly against all obstacles to hold this Southwest for God.

"One good woman, who has no pastor, is practically holding the little organization together, and is the moving spirit in the Wo-

Our Home department appeals to business women, mothers of little children, invalids and others who cannot attend the regular meetings, but who will agree to devote a definite time each week to missionary reading and prayer, and also to contribute through the regular church channels. This part of our work is as yet in its infancy, but we hope for great results this winter.

For years we have had a Foreign Mission Study Class. Last spring reading circles were organized for those who could not attend the study class. These circles proved to be popular and very helpful. This fall we will have a Home Mission Study Class and reading circles. We consider this a big step forward.

man's Missionary Society, finds time from her household cares to train a 'Children's Mission Band,' and in order to interest the young women in Bible study, visits each member of the class weekly, teaching her the lesson.

"Another Christian woman (whose husband has a dairy, and runs a milk wagon) is such an expert manager, that after rising at 5 o'clock a. m., preparing the milk for delivery, getting five children off to school three miles away, attending to the continual wants of two little ones at home, cooking, sewing, etc., has time to read the *Observer*, is an interested and enthusiastic member of the Missionary Society, and on Sunday afternoon has loving gratitude and zeal sufficient to hold a little Sunday school in her home for the neighborhood children."

The Synodical of West Virginia has employed a lady missionary to work among the foreign speaking people of the three Presbyteries of West Virginia. This is a most important step, since this house-to-house work is the necessary forerunner of any effort to reach these people with the gospel.

The following card has been issued by the Louisville Presbyterial, and is a most helpful step in bringing the Assembly's distribution of gifts before the members of the societies. Of course the figures on this card apply only to the Presbyterial of Louisville, but it would be an excellent thing if each Presbyterial in the Church could have

such a schedule of gifts placed definitely before them:

Foreign Missions	54%	\$34.56
Dr. Egbert W. Smith (Nashville)		
Assembly's Home Missions..	27%	17.28
Dr. S. L. Morris (Atlanta)		
Christian Ed. and Min. Relief	14%	8.96
Dr. H. H. Sweets (Louisville)		
Young People and S. S. EX....	4%	2.56
Mr. R. E. Magill (Richmond, Va.)		
Bible Cause	1%	.64
Wm. Foulke, Treas., Bible House (N.Y.)		
	<hr/>	
	100%	\$64.00

SYNOD

Schools and Orphanage	33½%	\$12.00
Lees Collegiate		
Matthew T. Scott		
Grundy Orphanage		
Rev. W. Y. Davis, Treas.,		
202 Urban Bldg., Louisville.		

PRESBYTERY

Presbyterial Home Missions	66¾%	24.00
Rev. A. A. Higgins, 4108 West		
Broadway, Louisville, Ky.		

100% \$36.00

MISCELLANEOUS

Refer all questions to Executive Committee,
Louisville Presbyterial,
Mrs. J. Gault Fulton, Sec'y, Anchorage, Ky.
Anchorage Orphanage
Colored Evangelization

Extract from report of Mrs. W. K. Seago, Secretary of Literature of the New Orleans Presbyterial.

"The saying is, 'All things come to those who wait,' so it has fallen to my lot to be a book agent. I want to say for the comfort of any one who is contemplating entering the profession, that it is not so bad if you have good literature to offer, and, to be a bit slangy, if you are 'in love with your job.'

"The literature will be found in the next room, an important part of the feast of good things there provided. Take time to read the posters. They are wall flowers that expect to go to seed in the hearts of the women and bring forth an abundant crop of good

deeds. You will find helpful free literature on all the causes. That word 'free' is always attractive. Please make good use of these tools and take as many as you can use. If any woman knows of a sick church she will find on the table a diet especially prepared for such, warranted to cure."

(An interesting review of the free leaflets follows):

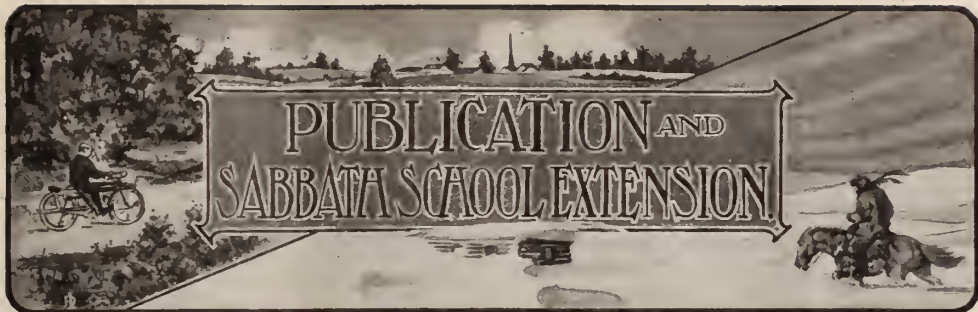
"We have some literature for sale, please do not pass it by. We have a few Prayer Calendars. Every member of the Presbyterial should have one as a book of reference as well as a guide in praying for our substitutes on the mission field. We have ten copies of the Family Altar, ten cents each. To quote: 'This book has been prepared by the direction of the General Assembly, and contains suggestions for short forms of prayers for family worship.' No nation rises higher than its homes and few agencies make for the Christian home as does the family altar. This book contains a Scripture selection and morning and evening prayers for each day in the month, also prayers for special occasions. If the Presbyterial accomplishes nothing more than the building up of ten family altars in ten homes it will not have met in vain.

"We have some good, helpful books and booklets concerning the mission field, also Gordon's books on Service and Prayer, etc. Few writers have his power to make Jesus so near and the service of the Master so sacred and soul-satisfying.

"Again let me urge you to visit the literature table, for it is very discouraging to give a party and have nobody come."

Mrs. Samuel H. Bell, of Staunton, Va., writes:

"I feel now that I never want to be without your good magazine, as it is a wonderful help in spiritual growth as well as information and interest, and I have watched Jack's progress with pleasure."



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

WHAT ABOUT THE YOUNG PEOPLE'S CONFERENCE ?

LAURA E. ARMITAGE.

It was an inspiring sight to see 240 selected young people of the Southern Presbyterian Church at the Young People's Conference, meeting in Montreat June 28 to July 8. The delegation by states was as follows: Alabama 2, Florida 4, Georgia 13, Illinois 1, Kentucky 9, Mississippi 4, North Carolina 98, South Carolina 31, Tennessee 1, Virginia 36, West Virginia 10, unclassified 4.

What a joyous gathering of boys and girls they were! What bright, strong faces they had, and how fully did they fulfill all expectations!

The registration cards showed a great many already teachers or officers or leaders in their Sunday school or society. To train these young people for further service and to have as a foundation the four-fold life, with "And Jesus grew in wisdom and stature and in favor with God and man," as a motto, was the aim of the Conference.

THE STUDY CLASSES.

All the delegates assembled in the auditorium from 9 to 10 o'clock for Bible Study, under Dr. W. W. Moore, of the Union Theological Seminary, Richmond, Va. Bible and note-book in hand, they followed attentively. Then followed the Young People's Conference, under Mr. John L. Alexander, for two days, and for the remaining days under Miss Anna Branch Binford. The body elected as president Miss Julia Lewis de Gruyter, more familiarly known by all as "Doodles," of Charleston, W. Va., and as Secretary, Mr. R. Taylor Coleman, known as "Shorty," from Richmond, Va. This class was one of the largest, and great results are expected from the following-up work.

"How are we trying to live?" came the question from the platform. Almost one hundred young voices, clear and ringing, would answer, "The Jesus way," and then they would repeat the motto, "And Jesus

grew in wisdom, in stature, and in favor with God and man."

At this same hour the Foreign and Home Mission study classes met under Dr. Crooks and Mr. Hammond, so one could only take a choice of the rich information offered.

Dr. W. L. Lingle next held his class in Teacher Training, with an enrollment of 92. At the same hour and in the same building, only divided by curtains, Dr. James Lewis Howe, of Washington and Lee, conducted his class in Christian Endeavor Efficiency. Dr. Stixrud, of Africa, the surgeon whom the Christian Endeavor Societies of the Southern Presbyterian Church support, addressed the class one day, and also Mr. McDuffie, of Beechwood Seminary, Heidelberg, Kentucky. Better teachers the churches will have because of Dr. Lingle's class; they in turn will spread the teacher training knowledge; more efficient Christian Endeavor leaders will result because of Dr. Howe's lectures. Both classes took examinations on their work.

Next came a class in Sunday School Methods by Mr. John L. Alexander, and after its discontinuance, Missions in the Sunday School, by Mrs. E. C. Cronk. Boys and girls are going to be a stronger prop for superintendents and pastors as a result of these studies, and they are going to know how to become efficient ones themselves. Mrs. Cronk's mission talks were full of practical outlines, details, climaxes, messages of the six senses, and the last one on "Doing," illustrated by programs, invitations, and other handwork that other churches used, made a lasting impression.

Mrs. Burts, Miss Binford, and Dr. Glass, at this hour, two days to each, conducted studies on Elementary, Teen Age, and Adult class work, respectively.

Summing up the classes, note how practical they were. The Bible first, then organi-

zation, then teacher-training, and then the practical classes themselves, with mission study not once a quarter, but every Sunday.

To illustrate these lessons an Ideal Sunday School was hurriedly organized for the two Sundays the Young People's Conference was there, with remarkable success.

HOW THE AFTERNOONS WERE SPENT.

Dinner next, if you please. Montreat air makes dinner imperative. Charleston, W. Va., had a table to themselves; so did Georgia, and Tennessee, and South Carolina, and Richmond, and one day North Carolina, not to be outdone, put tables enough together to seat her 98.

Youth is fun-loving, and the crowd was like college time. Mrs. Winsborough, as house mother, would rise to give an announcement, then in the hush that followed Charleston would answer, "We will Mother Winsborough; we will, we will." Richmond would sing, "Howdy-do, State of Georgia, Howdy-do; Is there anything that we can do for you?" North Carolina, in the midst of full and plenty, would burst out with—"They say that Carolina, she ain't got no style!" etc. Then when Mr. Chas. M. Alexander (2 Timothy 2: 15) came, the dining hall would reecho with "Smile, smile, just where you are!" and similar hymns.

ACTIVITIES.

Hikes! What fun it was climbing Look-out, puffing and panting! On other days basket-ball, tennis, standing-up games, etc., were played under the able direction of Miss Graves and Mr. Crozier, the athletic leaders. Automobile parties to Blue Ridge, Black Mountain and Asheville were enjoyed. Swimming was most fun. But hikes were continuous, with Mr. Magill, Dr. Sweets, Dr. Glass or some other as chaperone. It was well to wear old clothes, because one was apt to slip and rip, as many of the snap shots will testify.

THE NIGHT SERVICES.

Dr. Moore, Dr. Lingle, Dr. Vance, Dr. Howe and Dr. Lyons were the speakers in the evening. Can you picture the young faces upturned, listening, drinking in the clear-put doctrines and religion as interpreted by these men? Can you say just how far the influence will penetrate? Can't you see it spreading on and on?

THE SINGING.

Mr. Chas. M. Alexander and Mr. Brown and Mr. Barraclough were there. From the new Montreat Hymn Book, full of music, the young people were taught to sing full-heartedly. One night, too, Mr. Davis, who had been working with the soldiers abroad for the Pocket Testament League, gave a talk with powerful illustrations of the work of the Pocket Testament League, and many of those signed up to carry their Testament always and to read a chapter a day.

STUNT DAY.

Saturday all classes were discontinued. It was "Stunt Day." Water stunts, races, basketball, tennis, with stunt night for a finishing touch. Each state had some mystery up its sleeve, which was solved that night. North Carolina had a side-splitting, clever musical stunt, West Virginia a beautiful tableaux, Georgia a backward school, Montreat girls a rich sketch, Tennessee a war scene, Kentucky a band of highwaymen, Dr. Sweets, Dr. Glass and Dr. Crooks being especially prominent; they demolished the Montreat gate. The college girls in the dining-room "took off" the faculty, and they were great. Richmond had a red cross minstrel show.

It was such fun, and at the end Dr. Lyons announced the winners of the medals, and the scholarship to Lake Geneva, which Mr. John L. Alexander had given. Miss Julia Lewis de Gruyter, of Charleston, W. Va., the president of the Young People's Conference and the winner of the girls' athletic medal, was also the winner of the scholarship. Hasn't she a rich future? Mr. James Leyburn, of Durham, N. C., was chosen for the boys' scholarship.

NOW, JUST BETWEEN US—

What about next year? Is your church going to send a delegate?



Mr. Chas. L. Alexander and Mr. R. E. Magill, at the Young Peoples' Conference. Who do you think they are representing?

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION
AFRICA. [48]
- Bulape, 1897.**
Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton
- Luebo, 1891.**
Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and *Mrs. A. L. Edmiston (c)
Rev. and Mrs. L. A. DeYampert (c)
Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane
Mr. T. J. Arnold, Jr.
Miss Elda M. Fair
Mr. W. L. Hillhouse
Rev. and Mrs. T. C. Vinson
Rev. S. H. Wilds
Dr. and Mrs. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
Mr. and Mrs. T. Daumery
Rev. and Mrs. J. W. Allen
Miss Grace E. Miller
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Dr. and Mrs. C. R. Stegall
Dr. and Mrs. E. R. Kellersberger
- Mutoto, 1912.**
Rev. and Mrs. Geo. T. McKee
Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King
- Lusambo, 1913.**
Rev. and Mrs. J. McC. Sieg
Rev. and Mrs. R. D. Bedinger
- E. BRAZIL MISSION. [13]
- Lavras, 1893.**
Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
Mr. and Mrs. F. F. Baker
Rev. A. S. Maxwell
Miss Genevieve Marchant
- Piumhy, 1896.**
Mrs. Kate B. Cowan
- Bom Sucesso.**
Miss Ruth See
Mrs. D. G. Armstrong
- W. BRAZIL MISSION [10]
- Ytu, 1909.**
Rev. and Mrs. Jas. P. Smith
- Braganca, 1907.**
Rev. and Mrs. Gaston Boyle
- Campinas, 1869.**
Rev. and Mrs. J. R. Smith
- Itapetininga, 1912.**
Rev. and Mrs. R. D. Daffin
- Descalvado, 1908.**
Rev. and Mrs. Alva Hardie
- N. BRAZIL MISSION [13]
- Garanhuns, 1855.**
Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed
- Pernambuco, 1873.**
Miss Margaret Douglas
*Miss Edmonia R. Martin
Rev. and Mrs. W. C. Porter
Miss Leora James
Miss R. Caroline Kilgore
- Canhotozinho.**
Dr. G. W. Butler
Mrs. G. W. Butler
- MID CHINA MISSION. [71]
- Tungshiang, 1904.**
Rev. and Mrs. J. Y. McGinnis
Rev. and Mrs. H. Maxey Smith
- Miss R. Elinore Lynch
*Miss Kittie McMullen
- Hanchow, 1867.**
Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
*Miss Rebecca E. Wilson
†Mr. S. C. Farrow
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
- Shanghai.**
Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell
- Kashing, 1895.**
Rev. and Mrs. W. H. Hudson
Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
*Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
Miss Mildred Watkins
†Miss Sade A. Nisbet
- Kiangyin, 1895.**
Rev. and Mrs. L. I. Moffett
Rev. Lucy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Rida Jourlman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Dr. and Mrs. F. R. Crawford
*Miss Venie J. Lee, M. D.
Miss Anna M. Sykes
- Nankang.**
Rev. and Mrs. J. L. Stuart
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Teng-hsien)
*Rev. and Mrs. P. F. Price
- Soochow, 1872.**
*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Mrs. Nancy Smith Farmer
Rev. Henry L. Reaves
- NORTH KIANGSU MISSION. [74]
- Chinkiang, 1883.**
Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw
- Taichow, 1908.**
Rev. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
Rev. Chas. Ghiselin, Jr.
- Hsuehoufn, 1897.**
*Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
*Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. Lewis H. Lancaster
- Hwaiianfu, 1904.**
Rev. and Mrs. H. M. Woods
Miss Josephine Woods
*Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods
- Yencheng, 1909.**
Rev. and Mrs. H. W. White
Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith
- Sutsien, 1893.**
Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams
- Tsing-kiang-pu, 1897.**
Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
*Miss Sallie M. Lacy
Miss Nellie Sprunt
Miss Agnes Woods
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor
- Tonghai, 1908.**
Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice.
- CUBA MISSION. [7]
- Cardenus, 1899.**
Miss M. E. Craig
Rev. and Mrs. J. T. Hall
- Calbarien, 1891.**
Miss Mary I. Alexander
*Rev. and Mrs. R. L. Wharton
†Miss Janie Evans Patterson
†Rev. H. B. Someillan
- Placetats, 1909.**
None.
- Camajuani, 1910.**
*Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres
- Sagua, 1914.**
†Rev. and Mrs. Juan Orts y Gonzales
- JAPAN MISSION. [38]
- Kobe, 1890.**
*Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan
- Kochi, 1885.**
*Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd
- Nagoya, 1867.**
Rev. and Mrs. W. C. Buchanan
*Miss Leila G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan
- Susaki, 1898.**
Rev. and Mrs. J. W. Moore
- Takamatsu, 1898.**
Rev. and Mrs. S. M. Erickson
*Rev. and Mrs. A. P. Hassell
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson
- Tokushima, 1889.**
Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

Toyo hashi, 1902. *Rev. and Mrs. C. K. Cummings Rev. and Mrs. L. C. McC. Smythe	Miss Mary L. Dodson Mrs. C. C. Owen *Rev. and Mrs. P. B. Hill Miss Ella Graham Dr. and Mrs. R. M. Wilson *Miss Anna McQueen Rev. and Mrs. J. V. N. Talmage Rev. and Mrs. Robert Knox Mr. and Mrs. M. L. Swinehart Miss Esther B. Matthews *Rev. and Mrs. T. E. Wilson	San Benito, Texas. Miss Anne E. Dysart
Okazaki, 1912. Miss Florence Patton Miss Anna V. Patton		Brownsville, Texas. Rev. and Mrs. W. A. Ross
KOREAN MISSION. [80]		Montemorelos, 1884. Mr. and Mrs. R. C. Morrow
Chunju, 1896. Rev. and Mrs. L. B. Tate *Miss Mattie S. Tate *Dr. and Mrs. T. H. Daniel (Seoul) *Rev. and Mrs. L. O. McCutchen Rev. and Mrs. W. M. Clark Rev. and Mrs. W. D. Reynolds Miss Susanne A. Colton Rev. S. D. Winn Miss Emily Winn *Miss E. E. Kestler *Miss Lillian Austin Mr. and Mrs. F. M. Eversole Dr. and Mrs. M. O. Robertson Miss Sadie Buckland	Mokpo, 1898. Rev. and Mrs. H. D. McCallie Miss Julia Martin Rev. and Mrs. J. S. Nisbet Miss Ada McMurphy Miss Lillie O. Lathrop Dr. and Mrs. R. S. Leadingham Rev. and Mrs. L. T. Newland Mr. and Mrs. Wm. P. Parker Rev. and Mrs. P. S. Crane	C. Victoria, 1880. Miss E. V. Lee *Rev. and Mrs. J. O. Shelby
Kunsan, 1896. *Rev. and Mrs. Wm. F. Bull Miss Julia Dysart Mr. and Mrs. W. A. Venable *Dr. and Mrs. J. B. Patterson Rev. John McEachern Mr. Wm. A. Linton Miss Elise J. Shepping Miss Lavalette Dupuy Rev. and *Mrs. W. B. Harrison	Soonchun, 1913. Rev. and Mrs. J. F. Preston Rev. and Mrs. R. T. Coit Miss Meta L. Biggar Miss Anna L. Greer *Rev. and Mrs. C. H. Pratt *Dr. and Mrs. H. L. Timmons Rev. and Mrs. J. C. Crane	RETIRE D LIST.
Kwangju, 1898. Rev. and Mrs. Eugene Bell Rev. S. K. Dodson	MEXICO MISSION. Linaires, 1887. Rev. and Mrs. H. L. Ross Matamoros, 1874. Miss Alice J. McClelland San Angel, D. F. Mexico	Cuba. Miss Janet H. Houston Japan. Miss C. E. Stirling Korea. Dr. W. H. Forsythe Miss Jean Forsythe Missions, 10 Occupied Stations, 53. Missionaries, 366. Associate workers, 11. *On furlough, or in United States. Dates opposite names of stations indicate year stations were opened. †Associate workers. For postoffice address, etc., see page below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via. Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "For Kashing—Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For "Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China. For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission. For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—Fo Cardenas—"Cardenas, Cuba." For Caibarien—"Carbar'en, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION—For Linaires—"Linaires, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

